THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

WAIT TO BE HONORED ABOVE.

I'll wait to be honored above,
What wondrous honor 'twill be
When Jesus, because of His love,
Puts a crown of His glory on me.

I'll wait to be honored above,
Where loved ones are watching for me;
And where, with the angels of God,
The face of my Father I'll see.

I'll wait to be honored above;
'Tis Jesus invites me to come,
And, only because of His love,
My Saviour will welcome me home.

And soon I'll be honored above,
An heir of my God and my King;
Joint heir with the Son of His love,
Whose praises in heaven I'll sing.

O! I'll wait to be honored above,
Not for aught that I ever have done,
But, because of the wondrous love
That thus could for sinners atone.

Washed white in His precious blood,
My Saviour will honor me there,
For, as one of His jewels above,
I'll be whiter than snow over there.

—*Ruth Lloyd.*

Communications.

For the Messenger.

NOTES FROM EUROPE.

LONDON, July 7, 1884.

I said very little in my brief letters thus far about our trip, confining my remarks to the Reformed Alliance in Belfast. I should like very much to write a good deal more in regard to that Alliance, but I must content myself at present with but a few additional words. The meeting in Belfast was safely guided through not a few difficulties. It need not be disguised that there were theological differences represented there. There were those who would make the old Calvinistic views the standard for all coöperation in the Council, and that party were very watchful lest in any way different views might be recognized or encouraged. Then there were others who are quite as earnestly concerned for the truth who do not think that entire agreement on all points in the Calvinistic theology is necessary in order to work together for the extension of the kingdom of God on earth. As I stated before, these two parties came together on the subject of a *Consensus*, the one party opposing it because they feared it might contain too little, the other because they feared it might contain too much. On the reception of the Cumberland Presbyterians the liberal spirit prevailed, yet a *caveat* was entered in the act of their reception. There were wise and prudent men in the Alliance who restrained any radical tendency in either direction. Whether this spirit will prevail in future meetings it is difficult to say, but the presumption is that it will. Crossing from Belfast to Barrow we had with us the delegate from Holland, who is extreme in his Calvinistic views, and the delegates from Bohemia, and Dr. Monod from France, who are very moderate, satisfied with the position of the Heidelberg Catechism, and we had an interesting talk on this subject. Strange to say, however, the Holland delegate with his extreme Calvinistic views, was also churchly, held to the importance of infant baptism, and teaching the baptized that they are in the Church, not out of it. He complained that the Scotch and Irish Presbyterians did not sufficiently emphasize this truth. It is fortunate that some men are not theologians, and can hold some truths that are not logically consistent with others. I was glad to hear the Bohemian delegates say that they taught the Heidelberg Catechism, and esteemed it above all other books of the kind. I obtained a good deal of information from these brethren as to the condition of the Reformed Church in their respective countries, which I may some time lay before the readers of the MESSENGER. Leaving this topic now, I may refer briefly to our trip thus far in foreign lands. We have seen something of the British islands, and formed some impressions in regard to the country and the people. Ireland is, of course, *sui generis*, you cannot well class it anywhere, though it belongs to the British kingdom. The southern portion of the island is prevailingly Roman Catholic, and the people are far behind those of the northern portion, who are mostly Presbyterians. In the upper section there is a considerable sprinkling of Scotch element which doubtless imparts much of the energy and enterprise that are apparent there. The native Irish are easy livers, don't like hard work, and as a consequence lag behind the Scotch and the English. Some of their troubles may, no doubt, be attributed to the rather hard rule of England in times past, but there is very little to complain of in that direction now. In the north there is a class of Orangemen who are extremely radical. They are very bitter against the Catholics, and ready at any opportunity to create disturbance. Belfast is as fine a city as can be found anywhere, full of enterprise and growing in population. But as a rule the farming interest in Ireland is at a low ebb, and we do not wonder they are discontented and would gladly emigrate to a better country. The country is beautiful, an emerald set in the sea. The scenery about the Lakes is not at Killarney is as fine as can be found in any land. But it is the nature of the Irish people to be discontented. Some of them told us that if they had no foreign grievances to redress, they would soon get to war among themselves, confirming the old adage, that the Irish are never at peace unless they are at war.

Scotland looks bright and prosperous. We were able only to skirt along the highlands, visiting their beautiful lochs, particularly loch Lomond and loch Katrine, rendered famous by the daring deeds of the highlanders, and especially by the report of them in Walter Scott. "Ellen's Isle" in lake Katrine is like a little paradise dropped into the waters. As a centre of historic interest we were strongly drawn to the old town of Stirling, with its noted castle. From that castle one can look down upon more battle fields than from any other spot in Scotland. But taking it all in all, Edinburg is the most famous city in Scotland, as it is by far the most beautiful on these islands. It is said to resemble Athens in its nature surroundings, as it certainly does in its great literary culture.

We came down through England from Keswick, at the head of the lake region, to London, through nearly its whole length. The country certainly is very beautiful, but as a farming district it does not equal our own country in America. Most of the land is used for pasturage and the raising of stock; one sees but few fields of waving grain, and of course no corn; and there are no *barns* in the American sense. I think there is no farming district in the British islands that, taking it all in all, would equal Lancaster county.

One is overwhelmed upon entering London. We came by rail some six or eight miles into the heart of the great city, and took up our quarters at a modest hotel called the Waverly, one of a class of temperance hotels of the same name in different cities. It is within a square of Guild Hall, and a few minutes walk of St. Paul's, near the Royal Exchange, Cheapside, Threadneedle, and not far from London Bridge, Black Friars, &c., &c. Yesterday elder Hensel and I mounted an omnibus (it is the favorite way of riding here and in Scotch and Irish cities on the top of an omnibus) and rode some six miles, when we took the tramway (street cars) to Kew's celebrated botanical gardens, passing Hyde Park on our way. These gardens are one of the most beautiful spots about London. We returned by boat on the Thames, and thus had a view of Parliament House, and many other interesting points on the way. To-day we were out to the Crystal Palace at Sydenham, which is still resorted to by great crowds, especially when, as to-day, a great musical concert is held in it.

Last Sunday we heard Spurgeon in the morning, and attended service in St. Paul's in the afternoon. I cannot speak of these now.

One meets scores of streets here like Chestnut, and many Broadways, and it is wonderful to see the wilderness of omnibuses, cabs, &c., winding their way, and the crowds on the streets. Our system of street cars is not adopted here, and could hardly be in this central part of the city where the streets wind about in every direction. Then the underground railways make up in part for the want of tram-cars, or street cars. The traveling by cabs and omnibuses is pleasant and cheap, the fares are fixed and you know always what you have to pay. On an omnibus one can ride five and six miles for four pence, and have the benefit of a great deal of information if you take a seat beside the driver. But I must close this rambling letter, and wait till I see and learn more of this great city. My first impressions of the English are not the most favorable in a social point of view. They are not as accessible as Americans, but after the ice is broken they can talk as freely as we, though their English is not our English as spoken. And they have more of a foreign look than I expected. But of these peculiarities I may write at some other time. I spent a part of the glorious 4th [illegible] mountains and [illegible] artillery to celebrate the day for us. I have some curious things to tell also of the excursion to the Giant's Causeway. We expect to spend one more Sunday in London. Dr. and Mrs. Bausman are with us. T. G. A.

For the Messenger.

IS THAT THE BEST WAY?

Dr. Good has been making some excellent and timely suggestions in the MESSENGER, on the supply of ministers and missionaries. His statements generally can hardly be called into question however painful his facts may be. The paucity of ministers is held up as a crying threatening evil, and the issue is squarely put that this evil must be promptly met. The doctor thinks a mission house is needed, and that this measure should be invoked to meet the demand in a satisfactory way.

Now if this is the only, or at least the best method within our reach, then let it be adopted at once; for the demand is urgent. But I beg leave simply to suggest that it might, perhaps, be more in accord with the actual necessities of the situation to *put our already existing institutions into a proper condition to meet the case, than to add one more to their number*. Could not the seminaries at Lancaster and Tiffin, for instance, be so enlarged, both in endowment and teaching force as to provide fully for the end aimed at in the founding of a mission house?

We want no extravagant establishments as a matter of course, in order to cope with some of the leading institutions of the country. But we do need strong and liberal foundations, capable of giving a broad and generous bias to the mind of our people, and putting us as a live religious body into a fair way of bringing out our proper denominational force. All our institutions are now more or less in need of more means, of better conveniences, and of larger faculties. Long have we been hoping and praying that we might have at least one or more liberally endowed and fully equipped college and theological seminary, so that we might rise to the high level of the Tuetonic stock in our American life and culture. And for some time it looked as if our hopes would at last be realized, and our prayers answered. Now, however, a crisis is upon us, and to meet it the proposal is put forth that we must have another struggling institute rather than a concentration or enlargement of existing forces and methods. It may be justly feared that we are in danger of committing another mistake, such as we have more than once been guilty of in our past history.

Much truth is in what Dr. Good has said about the unwillingness of the highly educated to fill the weak point. Still the young and liberally cultured are not the only sinners in this matter. We are all more or less to blame. Had the Church been more wide awake, had she taken in the situation more intelligently and provided more generously for the training of her own people, and for the development of her abundant resources, she would not now be in this trying condition. What we want is an enthusiasm that will bring us large and generous contributions, such as that of Mrs. Hood, to give character and efficiency to what is already on hand. And if such a movement will grow among us, and will carry along with it the learned and the unlearned, the young and the old, we will soon be on the highway of prosperity and success, and thus get effectually out of the misery of an undue division of forces. Let us be sure that we are right, and then let us act as if we meant business.

I. E. G.

For The Messenger.

THE MISSIONARY SPIRIT OF THE CHURCH.

It is acknowledged on all sides that a special missionary spirit has taken hold of the Christian Church, and already the ripe fruit of this noble work is appearing in distant heathen lands and islands.

There was a time, and not long ago, when [illegible] neglected to do their duty, and very few denominations of Christians had much to say in their papers or on their pulpits about this matter; consequently, also, very little was contributed to the funds necessary to carry on Home or Foreign Missions.

But, as any great historical epoch has its forerunners to pave the way for the epoch itself to make its power felt, so the present missionary activity has had its small beginnings. It has grown in power and intensity, especially during the last twenty years. We have reason to believe that the spirit manifested by all Churches lately in the glorious work is still only the beginning of a work that may be considered in after ages a grand missionary period, far outstripping any that have gone before it. In order that such may be the case, the Church has most earnestly to lay hold of its present opportunities, provided by an Almighty Providence.

Men are coming forth, imbued with the right spirit, willing to sacrifice health and home in order to be able to preach the glad tidings to the millions of heathens who are still sitting in spiritual darkness. As the missionary spirit increases in intensity, still more will be coming forth, just as was the case in the Christianization of Europe during the last great missionary period of the Church.

Every age produces its own workmen. The coming period will, no doubt, have its great lights as only such times can produce. When we think of the sacrifices, conflicts and often brutal deaths, the missionaries had to undergo who went up from Rome to evangelize the millions of the German tribes, or of those who went to England, France and other of the then heathen countries; we can form a conception of the sacrifices that will have to be undergone in the work the Church is just now entering upon.

In order that the noble work may succeed, talented men who are willing to make all these sacrifices are needed; but not only that—means are also needed. Money to bring them to their appointed places, to build houses of worship, chapels for school purposes, homes for the missionaries, printing presses and for many other incidental expenses which these men will have in foreign lands.

Already the missionary spirit of the present age has called out (and will do so more and more as the work increases) tracts, sermons, missionary societies, etc., and we hope the time is not far distant when, in the whole Christian Church, *Missions* will be looked upon as *the* great work of the age, and pulpits may resound the glorious accord from one end of the Christian world to the other.

We learn from the history of the Church that, during the periods when missionary work was highly thought of, and the missionaries accordingly honored, it had a powerful "influence upon the Christian life of the members who gave the means to support the men who did the work. It opened their hearts to a fuller love for Jesus, as well as to their fellow-men, for whom the blood of the Lamb was shed."

The spirit of missions now showing itself in all the churches will have—yea, must have—a like effect upon its present members. The more we open our hearts and hands, that our fellow-men may enjoy the same Gospel blessings we already possess, the more will we grow in grace and spiritual strength. "Love God with all your heart, with all your mind, and with all your strength, and your neighbor as yourself," is the great command; we are undoubtedly just entering a glorious period of the Church's history, and woe unto us, if we fail to do our whole duty! The more we get to know and feel our responsibility in this matter as members of Christ Jesus, the more will we pray and work and give of our means, that the Gospel may soon be preached to every race of men under the sun. May God speed the time!

B. W.

Lenhartsville, July 8th, 1884.

For the Messenger.

REPORT ON THE STATE OF RELIGION.

Lebanon Classis.

Dear Brethren:—It is, first of all, meet and right, and our bounden duty, that we should give thanks to God the Father Almighty for the measure of health and strength which He has vouchsafed us, which enabled us to follow our ministerial calling, and thus fulfill the mission assigned us by our Lord and Master, Jesus Christ. Among the encouraging features of our account of this Classical year are the following:

First. The stated means of grace are wielded and applied in all our congregations. Among these means, the preaching of the word has the express promise that it shall not return unto Him void.

Secondly. An increased sense of importance is felt in reference to the instruction, nurture and training of the young. What is still of higher importance, this nurture and training is felt that it must needs rest upon the basis of Spirit and grace, and not simply upon that of flesh. Hence, care is exercised that the children are ingrafted in the Lord, followed by the nurture of the family, the Sunday-school, the catechetical class—all this, that they may take their places as full members of the congregation, in order that they may follow their high calling in Christ Jesus, and finally be numbered with His saints in glory.

Thirdly. Improvements in the way of building and beautifying houses of worship, and of furnishing organs to assist in the praise and worship of God, are encouraging signs of life and vigor.

Fourthly. Increased willingness to offer up alms for the cause of Missions and other benevolent enterprises of the Church is a hopeful indication. It enables us to rejoice in the innermost recesses of our hearts that the Prince of Peace is leaving unmistakable footprints of His presence; that He is fulfilling the grand object of His coming—the reconciliation of the world unto Himself. Yea, that He encourages us, though worms of the dust, to realize that we are judged worthy of Him to be instruments in His hands for the accomplishment of this great purpose. Well, indeed, may such a high and holy fellowship thrill every fibre of our being and enlist our every strength and energy that we may offer them a sacrifice of thanksgiving upon the altar of God.

Whilst we are thus encouraged and upheld by the faithful presence of our Lord and Saviour, our sense of gratitude should be stretched to a yet higher tension, in view of the powers of evil with which we

are surrounded, in view of the hosts of enemies which come upon us like a flood. We battle not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. All the reports give evidence of groanings and travailings of soul, in view of the conflict in which we stand. And yet, notwithstanding all this, where sin abounds, grace does so much more abound. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Whatsoever, therefore, clogs activity, impedes progress, or retards the onward march of the Church, is not attributable to Him who has called us, but to an unwillingness to offer ourselves a willing sacrifice in body, soul and spirit Let us, therefore, be mindful of the same weaknesses which threatened the great Apostle to the Gentiles, when he said: "I keep my body under, lest, after having preached to others, I, myself, should be a castaway."

Finally. We record, with sincere sorrow, the departure out of this world of Rev. W. F. P. Davis and Rev. C. H. Leinbach, D. D. These brethren finished the good fight, and kept the faith, and deed in the triumphs of the Gospel. May the departure of these fellow-laborers stimulate us to faithfulness, that we also may be enabled to follow their faith, that we may, at death, enter into their joy, and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day!

COMMITTEE.

Statistics:—Ministers. 42; Licentiate, 1; Congregations, 85; Members, 19.555; Unconfirmed, 11.598; Baptisms: infants, 1140; Adults, 57; Confirmed, 1144; By Certificate, etc. 201; Communicants, 14.822; Dismissed, 172; Excommunicated, 2; Erased, 97; Deaths, 679; Sunday-schools, 101; Sunday-school scholars, ——; Students for the ministry, 6; Benevolent contributions, $13 831 00; Congregational purposes, $58,501 00; Minutes of Synod: English, 222; German, 90.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Somerset Classis.

To the Reverend Somerset Classis:

From an examination of the parochial reports referred to us, we learn that, with the exception of a few vacant charges, the congregations within our bounds have been regularly supplied with the means of grace during the Classical year just closed.

With fidelity have our pastors attended to the visitation of the sick and needy, the instruction of the youth, the preaching of the word, the administration of the holy sacraments and in all that pertains to the spiritual upbuilding of the people committed to their care. And it gives us pleasure to note that for the most part there has been manifested by the people a hearty appreciation of the efforts of the ministry in their behalf. This is attested by the regularity of their attendance upon the ministrations of the sanctuary, their participation in the sacrament of the Lord's Supper—that perennial source of divine grace—the obedience and love accorded those in authority over them and the interest which they evinced in the various departments of the Church work.

The results of the past year's work are readily seen. Through the sacrament of baptism the lambs of the flock have been gathered into the fold. By means of Christian nurture in the Sunday school and the Catechetical class, the youth of the congregation have been prepared, and, through the rite of confirmation, have been received into full membership in the Church.

A higher appreciation of the many blessings of the Lord, and a deeper sense of gratitude to Him have found expression in the increased liberality of many as regards their contributions both to congregational and to benevolent purposes. Several charges have liquidated parsonage and church debts, thus removing that which acted as a hindrance to their real spiritual growth.

Two new churches have been erected, one of which, though as yet but partially completed, will be an ornament to the place and an honor to our Classis and denomination. The majority of our charges have raised the amount of their apportionment for benevolence, besides giving liberally to other special objects as they were presented, whilst a few, to our regret came far short of meeting the small amount required from them by the Classis.

A most valuable auxiliary in the development of the spirit of beneficence in the Church is found in the missionary societies which have been established in a number of congregations. By their efforts not only have the contributions been increased as to amount, but deeper interest has been awakened in the cause of Missions, and many have been imbued with a true missionary spirit.

The Sunday-schools within our bounds appear to be in a flourishing condition and doing their proper work, but with good reason is the fear expressed in some of the reports that many parents expect the Sunday-school to "bring up their children in the nurture and admonition of the Lord," unmindful, apparently, of the solemn promise which they themselves have made to do this.

Good and all-important as is the instruction of the Sunday-school, it should ever be borne in mind that it cannot take the place of Christian nurture in the family.

It is encouraging to learn that in response to the call of the Church through its pastors more pious young men are offering themselves as candidates for the holy ministry. From two, who are prosecuting their studies at Juniata Collegiate Institute, encouraging and satisfactory reports have been received. The number of such as will give themselves to this work needs to be largely increased.

Did we close this report without reference to the dark side of the picture, we would fail to give a true and faithful report of the state of religion and morals within our Classical bounds. For there is a dark side. Satan has been no less zealous than we. Sins have abounded, making heavy the hearts of some of our pastors. There is scarcely a parochial report that does not make reference to the liquor traffic as the source of many evils—the most potent agency of the devil. Recognizing this as the greatest foe of the Christian Church, we are glad to observe that the ministers of this Classis, impelled from a sense of duty, have taken a decided stand against the whole accursed business. They have advocated no half-way measures. Regarding the license system as wrong, they have been unceasing in their efforts to prevent the granting of any license in their respective communities. Let us be satisfied with nothing less than total prohibition. To this end let us labor and pray

Encouraged by the progress of the past and with faith in the divine promises let us go forward in our warfare against the powers of evil, doing well the work which the Master has given us to do.

Respectfully submitted,

S. R. BRIDENBAUGH, *Chairman.*

Family Reading.

YOU OR I.

If we could know
Which of us, darling, would be first to go,
Which would be first to breast the swelling tide,
And step alone upon the other side—
If we could know!

If it were you,
Should I walk softly, keeping death in view?
Should I my love to you more oft express?
Or should I grieve you, darling, any less—
If it were you?

If it were I,
Should I improve the moments slipping by?
Should I more closely follow God's great plan,
Be filled with sweeter charity to man—
If it were I?

If we could know!
We cannot, darling—and 'tis better so.
I should forget, just as I do to-day,
And walk along the same old stumbling way—
If I could know.

I would not know
Which of us, darling, will be first to go.
I only wish the space may not belong
Between the parting and the greeting song;
But when, or where, or how we're called to go,
I would not know.

—*Every Saturday.*

AN AGED PILGRIM.

"Who lives in that room?" I asked of a woman pointing to a door in a house in my district.

"A very old woman, but I do not think she would care to see you," was the reply.

Some days after, being in the same house, I thought I would ask the old woman herself if she would like a visit from me. So I knocked at her door.

"Come in," said a sharp, clear voice.

I opened the door, and then saw before me indeed a very old woman—she was tall and erect, with a clear blue eye, but her face was literally furrowed with wrinkles.

"I have called to see if you would like a visit from me sometimes when I come to this house," I said.

"Very much, ma'am. I am obliged to any lady who will take the trouble to come and see me," said my old woman in a brisk, cheerful voice.

So I sat down and told her the house was a part of my district, and that it was a pleasure to me to come, and I hoped sometimes a visit of sympathy and kindness would be pleasant to her.

"Do you like living quite alone?" I asked.

"Oh! yes, I have long outlived all who belonged to me. I am very old, I am ninety-three."

"And can you do all you require for yourself?"

"Yes! people tell me of the infirmities of old age, but as yet I know little of them. I can do all I need—I don't require much for my support, and that I gain by taking in washing; and my employers are very good to me, and do not hurry me. I am very well—no pain, no aches; my sight is quite good, and as you may perceive I am not at all deaf. I have many and great mercies—still with all this, I shall be glad when my summons comes."

"Why should you be glad?" I asked. "You seem to have much to make life desirable?"

The old woman's face was lighted up by a smile so bright and sweet, it seemed almost to chase away the wrinkles, as she answered, "*Why* should I be glad? Because I long to see Him who all my life long has cared for me, watched over me, *redeemed* me."

"Then you love the Saviour who has done such great things for you, and therefore you long to be with Him. You will rejoice to see the city whose streets are gold, and the gates of pearl."

"Yes!" she replied, "but not because of the golden streets or gates of pearl. I never cared for smart things in this world, and I am very sure I shall not care for them in my Saviour's presence. My delight will be to sit in the very lowest place near to my Lord and my God."

I saw this dear old woman was indeed ready for the home prepared for her. I soon went again to see her, and found her the same holy, cheerful, happy person. She welcomed me with true Christian courtesy, and listened as I read God's word to her with rapt attention.

I had seen her well as usual, when, on going a few days after, I was surprised on knocking at her door, to hear a very feeble voice say: "Come in," and on entering her room I found the old woman in bed. "Ah," she said, "I think the summons has come, I find now what are the infirmities of old age. On trying to rise this morning all power was gone. I cannot move—I am quite helpless, but I am very happy, the Saviour is so gently leading me. The woman in the next room, of whom I know little, not hearing me move, came in to see what was the matter, and has been so kind, and now you have come. I seem to have all I want. But I cannot see you, my sight is becoming quite dim, but it is all right, and I am just waiting for my final call"

"You have perfect peace," I said, according to the promise, "because your mind is stayed on Him."

"Yes," she replied, "it is just that. This morning there came to my mind the text: 'And He said: Let us make man' Surely if the blessed Trinity took all that trouble to make me, they will indeed never let me go—I am safe, quite safe."

She dwelt with a kind of rapture on the prospect of so soon being in the presence of her Lord; and she lay on her dying bed a picture of peace and trust.

Very soon her dearest wish was realized, and the spirit left its earthly tenement to enter that home prepared by the Saviour's love for His faithful children.

On going after her death into the next room to thank the neighbor who had shown her such prompt kindness, she said: "I need no thanks, I gained more than I gave."

I never before saw such real faith in God and the Saviour as in that old woman. I saw religion was indeed a reality with her. I hope I may never forget the lesson I learnt from that dying saint.

"My Father's house on high,
Home of my soul! how near,
At times, to faith's forseeing eye,
Thy golden gates appear!

"Ah! then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above!"

—*Sunday at Home.*

MOTHS.

Always in the spring, after beating, cleaning and a grand airing, take the woolen clothes in while the sun is on them, and put away, with as little folding as possible in large chests, lined with thick paper, and plenty of gum camphor in rather large pieces among the layers. I hope to see the large wooden chests for storage form part of our outfits as they were of our grandmothers'. Boxes are much better to keep clothes in than leather trunks are, and a set made of cedar, or lined with veneers of that wood, built very large to receive clothes without much folding, would be better than cedar closets, especially if there is a dry attic to store them. One chest for blankets, one for men's clothing, and one for women's, should be part of the family plenishing, and descend as heirlooms after the sensible custom of our ancestors. Furs keep best in the new barrels made from paper pulp, which can be sealed up to wholly exclude moths. If you must store them without any such convenience, beat them thoroughly on the inside, brush the fur well, put into a clean large paper bag which you get from the grocers, with lumps of camphor in the pockets and folds, and paste the top of the bag closely. Keep each article, so sealed, in a separate bag, in a box or trunk, lined with camphorated or tarred paper, and paste strips over the keyhole and closure of the trunk. This work should always be done as soon as you are through wearing furs and woolens. Moths seldom attack things in constant use, but seize their chance if articles are left in closet or trunk for a fortnight unguarded. Don't leave your winter dresses and the boys' clothes hanging in unused closets or the attic, half the summer. Beside moths, the ants, wasps and flies will knaw holes in them, dust gathers and light fades them. The waste of clothes comes nearly as much from neglect as from use.—*July Wide Awake.*

THY SPEECH BEWRAYETH THEE.

A Highlander in the British army, during the war of the Revolution, was caught one evening creeping out of a thicket just beyond the lines, evidently returning from some secret errand. The American outposts (along the Hudson) were then quite near those of the British, and being concealed in the forest, their exact number and distance were always uncertain. Under the circumstances the Highlander was suspected of being an informer, i. e., in communication with the enemy. It was shortly after the execution of Major Andre; and the enraged British were in no state to let a man go who was accused of sympathy with the Americans. The soldier was taken before his colonel, and the witnesses of his presumed guilt told their story.

"What have you to say for yourself?" demanded the colonel, with a threatening frown.

"Only this, sir; I got away quietly from my comrades to pray a bit while in the bush, and was coming back when the soldiers took me."

"Are you in the habit of praying?" demanded the officer.

"Yes, sir!"

"Then pray now. You never needed it more in your life." And the colonel took out his watch. Fully believing that he had but a few minutes to live, the Christian soldier knelt and poured out his soul in such language as only a friend of God could use. All who heard it were astonished, the commander himself among the rest, "Go," said he; "you have told the truth. If you had not been often to drill, you could not have done so well at review."
—*The Watchword.*

THE SYMBOL OF THE DANDELIONS.

The crocus cups were on the down,
The hills were green with heather,
The dandelions' disks of gold
Shone in the bright spring weather;
The blue above, the green below,
Were glad and gay together.

Were glad, as were the merry lads
And curly-headed lasses,
Pulling the dandelion stars
Among the fresh, green grasses—
The gray, the splendid yellow disks
That grew in golden masses.

The springtime went; the summer brought
The hot and sultry day time,
The scented rose, the singing birds,
The sweet, dried grass of hay time.
The dreamy, dusky, evening hours,
The children's happy play time.

But then the dandelion stars
Were downy, white and fairy;
They blew them south and east and west,
They were so light and airy,
Away they went, but ne'er came back
To bloom in sweet Glengarry.

Away they went on summer winds,
But where? There was no knowing;
Yet, on some sunny slope or field
Next spring would find them growing
To golden stars, to fairy domes,
Meet for the children's blowing.

And even so the children passed,
In spite of love's endeavor,
Some went beyond the star-strewn skies,
Some hills and oceans sever.
But to Glengarry's banks and braes
They came no more forever.

Yet still they lift their fresh young hearts
In old lands sad and hoary,
Or tell in new unplanted ways
Their simple child hood's story.
Ah, me! If these more happy ones
Still keep in heaven's glory.

I think they do—both here and there
One Father's love are sharing,
The dying flower, the deathless soul,
Have the same Father's caring.
Our childhood's blossoms, loves and griefs,
Our manhood's work and bearing,
All help toward that higher life
For which this is preparing.

—*Harper's Weekly.*

PHŒBE'S CHARGE.

Phœbe was a servant, or deaconess, of the church at Cenchræ. Having business at Rome, Paul, who was then at Corinth, some nine miles distant, learning of the opportunity, improved it to send a letter to the Christians dwelling in that city. The journey, both by land and by sea, was a long one for those days. We follow, with no ordinary interest, this good woman all along her way with that precious treasure in charge. It is the most important of all Paul's Epistles, and we are solicitous that it shall be carried in safety. It has to run the gauntlet of various perils. There are perils in the form of robbers, of shipwreck and of loss in many ways. And what if, in the midst of them all, this letter should fail of its destination? Then there would be serious loss to the Christians for whose spiritual benefit it was designed. They would miss its important instructions, as regarded both doctrine and practice. They would ever after be different Christians from what they would have been had this letter been received to shape their faith and their lives. And then, too, this Epistle had failed to constitute a portion of the inspired Word of God, as it has now done for these eighteen hundred years, and as it will continue to do till the end of time. Then all the people of God that have lived during these eighteen hundred years, and all the millions that shall live during all the ages to come, would have failed of all the good that this portion of the holy Scriptures would have done them.

But the letter did not fail. It was the purpose of God, by whose inspiration Paul wrote it, that it should not fail. That humble woman, on her journey to Rome, carried something more important than Cæsar; and all the way, whether by land or by sea, she was under the special care of the providence of God. The same providence that shielded Paul in all his many perils also shielded this servant of the church at Cenchræ, so that she was also made a servant to the church at Rome, to convey to it a treasure more precious than gold, and also to be a servant to all the churches of Christ in all places and in all ages to the end of the world. She was immortal, at least, till that work was done. That treasure was in safe keeping till it was deposited where God designed.—*N. Y. Observer.*

SHE COULD TRUST HIM.

A lady, who was anxious to send two little girls down to Elberon the other day, brought them to Pier No. 8, and asked one of the officers of the boat if it connected with the 2 30 train at Sandy Hook for Long Branch. She was answered in the affirmative, but, being uneasy about the safe conduct of her little charges, whom, she explained, she was not to accompany, she asked:

"Are you quite sure?"

A short, stout, ruddy-faced man, who was standing near by, turned at this, and answered for the boat's officer.

"Yes, madam," he said, "this is the boat."

She looked up at the speaker, a stranger, and was about to thank him, when he added:

"I am going to the end of the route, and I will see that the children are safe."

The lady looked at him so searchingly, and possibly so suspiciously, that he flushed up for a moment and said:

"O, I'll take good care of them, if you'll trust them to me. I am General Grant."

"So you are!" exclaimed the lady, as she recognized the face which painting and photography have made so familiar for the last twenty years. She gladly placed the girls in such distinguished care, and was equally grateful and amused to see the General and his little charges in conversation on the deck of the boat as it moved off.—*N. Y. Tribune.*

FIVE CENTS A DAY.

The cumulative power of money is a fact very generally appreciated. There are few men living at the age of seventy-five, hanging on to existence by some slender employment, or pensioners, it may be, on the bounty of kindred or friends, but might, by exercising the smallest particle of thrift, rigidly adhered to in the past, have set aside a respectable sum which would materially help them to maintain their independence in their old age. Let us take the small sum of five cents, which we daily pay to have our boots blacked, to ride in a car the distance we are able to walk, or to procure a bad cigar we are better without, and see what its value is in the course of years.

We will suppose a boy of fifteen, by blacking his own boots, or saving his cherished cigarette, puts by five cents a day; in one year he saves $18,35, which being banked bears interest at the rate of five per cent. per annum, compounded bi-yearly. On this basis, when our thrifty youth reaches the age of sixty-five, having set his five cents per day religiously aside during fifty years, the result is surprising. He has accumulated no less a sum than $3.983.18. A scrutiny of the progress of this result is interesting. At the age of thirty our hero had $395; at forty $877; at fifty $1,667; at sixty, $2,962. After fifteen years saving, his annual interest more than equals his original principal, in twenty-five years it is more than double; in thirty five years it is four times as much; in forty-five years it is eight times as much, and the last year's interest is $86, or ten and a half times as much as the annual amount he puts by. The actual cash amount saved in fifty years is $912.50, the difference between that and the grand total of $3.893.18—viz, $970.68, is accumulated interest. What a magnificent premium for the minimum of thrift that can be well represented in figures!—*Anon.*

Useful Hints and Recipes.

Cucumbers are sometimes served as an entree when prepared thus: Take good-sized ones and peel them and slice them lengthwise; dip each slice into cornmeal seasoned with pepper and salt; fry them in hot lard until they are a delicate brown. If you choose you can vary the dish by dipping the slices into beaten egg and then into flour or very fine cracker crumbs before frying.

The banana has come to be almost a necessity to thousands of Northern families to whom it was unknown a few years ago. They are fried and served as an entree; pies are made of them, with a delicate upper and under crust with plenty of sugar and a suggestion of spice, but when sliced thin and mixed with chopped pineapple or with chopped oranges they are simply delicious. At breakfast they are served by removing the skin, cutting the bananas in two pieces, crosswise, and piling them on a pretty china or fancy plate.

One of the necessities and luxuries also of the toilet table is a bottle of water in which you put as much powdered borax as will dissolve; keep putting it in until it begins to fall to the bottom and remains there. When you take your bath, or simply wash your face and hands, pour a little of this into the washbowl. It softens the water and removes soil without making the skin rough. It is good to use also when you wash the children's hair, as much soap is universally condemned for that purpose. When you feel that cleanliness demands soap a little pure Castile soap is recommended.

Youth's Department.

SUNLIGHT ALL THE WAY.

"Good-bye, Jennie; the road is long,
And the moor is hard to cross;
But well you know there is danger
In the bogs and the marshy moss.
So keep in the foot-path, Jennie;
Let nothing tempt you to stray;
Then you'll get safely over it,
For there's sunlight all the way—
Sunlight all the way;
So never you fear,
Keep a good heart, dear,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love,
The daisies were down at her feet,
And the lark was singing above.
On in the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sunlight all the way—
Sunlight all the way;
And she, smiling, said,
As her bed was spread,
"I had sunlight all the way."

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life
What unwary feet are bent.
If they could only keep the foot-path,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day—
They'd have sunlight all the way.
But the marsh is wide,
And they turn aside,
And the night falls on the day.

Far better to keep to the narrow path,
Nor turn to the left or right;
For if we loiter at morning,
What shall we do when the night
Falls black on our lonely journey,
And we mourn our vain delay?
Then steadily onward, friends, and we
Shall have sunlight all the way—
Sunlight all the way,
Till the journey's o'er,
And we reach the shore
Of a never-ending day.

—*Harper's Weekly.*

A PHILOSOPHER'S VERSE.

By Mary E. Bamford.

"What have I said that's worth the saying?
What have I done that's worth the doing?
What duties have I left undone,
Or into what new errors run?"

said grandfather to himself, as he sat by the window in the twilight.

"What makes you always say that, grandpa?" asked Nellie, as she sat down on the little old foot stool beside him, "I've heard you say it lots of times."

"It is a verse a man used to teach people to ask themselves every evening," said grandpa.

"Did he teach you?" asked Nellie.

"Oh, no," said grandpa, smiling. "He lived too long ago for that. He lived almost six hundred years before Christ came."

"What was his name?" asked Nellie.

"Pythagoras," said grandpa. "When he was a little boy he lived on a beautiful island called Samos. From this island he could look across a narrow strait toward the near land of Asia, or, if he wanted to see further, he could climb one of the oak-covered mountains of the island and look down at the valleys below, filled with olive trees and grape-vines, and the blue Ægean sea stretching far away to other islands. What a pity it is that poor little Pythagoras could not have known who was to come sailing over those waters, many years after, and what wonderful news he would bring."

"Who did come?" asked Nellie.

"Don't you remember?" said grandfather, "Samos was one of the islands that Paul visited when he was on his last journey to Jerusalem. No doubt the Samiots, as the people of Samos are called, heard the gospel then, but in the time of Pythagoras none of them knew anything about it."

"What kind of folks were they?" asked Nellie.

"They were almost all sailors," said grandfather, "and very brave, independent sort of people, too. No doubt Pythagoras saw many a boat starting off with its crew for some of the neighboring islands, and perhaps such sights made him think that he would like to sail away, too, a thing he did do one day. But he had still another reason for going. He had always been a grave, studious boy, and now he thought he would like to go to different countries and see what he could find out about the worship of different gods, for almost all nations worshipped idols then, you know."

"Didn't anybody know any better?" asked Nellie.

"The Jews did," said grandfather, "but Pythagoras had never seen them. So this heathen young man started out to find what he could about religion. He went down into Egypt and stayed twenty-two years there, being taught by the priests."

"What would they teach him?" asked Harry, from his seat by the fire.

"Well," said grandfather, "they probably taught him some true and some false things, they believed that man's soul would never die, and that must have been good news to Pythagoras, for many of the Greeks thought that the soul died with the body. But the Egyptians also worshipped dogs and cats, hawks, and another large bird called the ibis, that used to wade in the river Nile. In fact, the Egyptians had so many gods that it is said that every day in the year was consecrated to one. But, besides these things, Pythagoras learned to write on papyrus and make the queer figures we call hieroglyphics. No one in Egypt knew how to write except the priests."

"Did Pythagoras go anywhere else except to Egypt?" asked Harry.

"Oh, yes," said grandfather. "He is said to have gone to Arabia and even to India, and to have travelled through Phœnicia and Judea."

"Didn't the Jews show him the Bible, then?" asked Nellie.

"Perhaps so," said grandfather, "but you must remember that at that time the Jews had been carried away from their homes by the king of Babylon, Nebuchadnezzar, and the land of Judea was laid waste."

"Had the temple been burnt?" asked Harry.

"Yes," said grandfather, "the beautiful temple was gone and all the palaces of Jerusalem had been burnt and the walls broken down. So it was a very sad looking land indeed that Pythagoras visited. But, after spending about thirty years in traveling around, Pythagoras thought he would like to settle down. But he could not go back to live in his own beautiful island of Samos, for that was ruled over at that time by a great tyrant named Polycrates. So Pythagoras went to a seaport town called Crotona, in the southern part of Italy."

"What did he do there?" asked Nellie.

"He started a school," said grandfather. "He had about three hundred young men for scholars."

"Was he a nice teacher?" asked Nellie. "I wonder how he looked."

"Well," said grandfather, "he is said to have worn a long, white robe and a flowing beard and to have looked very grave and dignified."

"What did he teach?" asked Harry.

"He taught philosophy," said grandfather. "Pythagoras was the first man who took the title of philosopher. Teachers in those days called themselves 'wise men'; but Pythagoras said there was only One who was wise, and so he called himself a 'philosopher,' or a 'lover of wisdom.'"

"Then Pythagoras did not believe in idols, did he?" asked Harry.

"No," said grandfather. "You know people then had gods for almost everything. They believed that the god Apollo drove the sun and the goddess Diana owned the moon, and they had gods for the ocean, and the rainbow, and lightning, and fire, and for all things in nature. But Pythagoras taught that all these things were governed by laws made by God."

"Then Pythagoras must have been a pretty good teacher, wasn't he?" asked Harry.

"Very good in some things," said grandfather, "but he had some queer notions. He thought that all the stars made music as they turned, and he called this the 'music of the spheres.' Some of his scholars even went so far as to say that Pythagoras had heard this music himself. Then Pythagoras had another idea that perhaps he learned from the Hindoos. Though he believed that man's soul would never die, yet he thought that this soul had to pass through various bodies, and be at one time in a dog, and at another in a bird, and so on. For that reason he would not eat any animal, because he was afraid that by so doing he might kill some one who had before been a human being."

"That was foolish, wasn't it?" said Nellie.

"Yes," said grandfather, "but perhaps no more so than you or I might be, if we had no Bible to tell us the truth. Some of Pythagoras' followers told very strange stories about Pythagoras. They said that by speaking a word he tamed a bear that had been the terror of the surrounding country. Then they told another story of his preventing an ox from eating beans by whispering in its ear. Some of his followers said that he could be giving a lecture in two places at once, and that, when he passed over a certain river, it cried out, 'Hail, Pythagoras!'"

"Did he write out any of his teachings?" asked Harry.

"Perhaps so," said grandfather. "But if he did, his writings have been lost. We know a few of his maxims, though, through the writings of other people. He is reported to have said that the highest blessedness of man is likeness to God. One motto was, 'Above all things govern your tongue,' and he taught all his followers to think every morning about the manner in which they were going to spend the day. Every evening they were to ask themselves three times the questions in the verse I said to night, and they were to answer the questions as honestly as they could."

"It seems to me he was pretty good for a heathen," said Harry.

"Yes," said grandfather, "I think we may learn something from him. At least we know that 'to whomsoever much is given, of him shall much also be required,' and if a heathen philosopher thought he ought to reflect every evening on his actions during the past day, I don't think it will do us any harm to do so, too. Now you know the reason why I say that verse so often, Nellie."

"I'm going to learn it, too," said Nellie, and she began to repeat:

"What have I said that's worth the saying?
What have I done that's worth the doing?
What duties have I left undone,
Or into what new errors run?"

—*N. Y. Observer.*

A BILLION.

What is a billion? In the French system of notation, which is also used in the United States, it is a thousand millions; but the English system gives the name billion to a million millions. Sir Henry Bessemer, the famous inventor, who is in the habit of occupying his leisure with curious calculations for the amusement of his grandchildren, tried to convey some idea of the immensity expressed in this little word. He took it successively as a measure of time, of length and of height. Selecting the second as the unit to be used in his first calculation, he began with the startling assertion that since the commencement of the Christian era—nor, indeed, even a sixteenth part of that number. A billion seconds make 31,687 years, 17 days, 22 hours, 45 minutes, 5 seconds. In regard to length, he chose for his unit the English sovereign, a coin of the size of a half-eagle. A chain of a billion sovereigns would be long enough to pass 763 times around the globe; or, supposing all these coins lay side by side, each in contact with its neighbor, it would form about the earth a golden zone fifty-six feet six inches wide. This same chain, were it stretched out straight, would make a line a fraction over 18 328,445 miles in extent. For measuring height, Sir Henry chose for a unit a single sheet of such paper as that upon which the London *Times* is printed—a measure of about 1.333 of an inch in thickness. A billion of these thin sheets, pressed out flat and piled vertically, upon each other, would attain the altitude of 47,348 miles.

CHIMES, AND HOW THEY ARE RUNG.

Bells may be rung in two ways: first, by swinging them with rope and wheel, and secondly, by striking them either upon the outside or inside with hammers, the bell itself being stationary. In England the former method of rope and wheel was almost universally adopted, requiring a man for each bell. From this method we get that interesting and peculiarly English kind of chime music known as the "changes," which gave to England the name of the Ringing Island. In Belgium, however, the stationary method was used. Chimes played in this manner were rung by one person, and were called carillnos, because the Italian quadriglio, or quadrille, "a dreary kind of dance music," was the first ever played upon them. To play upon carillons the performers used an instrument known as the "clavecin," a kind of rough key board arranged in semitones. Each key was connected by wire or rope with a hammer, which struck the bell when a sharp blow was given the key with a gloved fist. This machine was necessarily extremely crude at first, and since chimes have never been played half so well as in the days of this invention, it is all the greater wonder that the art ever progressed at all. Recently some great masterpieces in chime music have been found, which were composed and played at Louvain in the latter half of the last century by the most skillful and wonderful chimer who ever lived—Matthias ver den Gheyn. No one in Europe or America can now be found who is able to play this music, which rivals in the depth and subtlety of its composition some of the finest works of Bach, Mozart or Beethoven. Hence the inference is that the art of playing carillons has sadly declined, with small prospect of ever recovering the lost ground.—*July Atlantic.*

For the Messenger.

ELSIE AND THE LAMP.

How I wonder what you're thinking,
Little Elsie, six months old!
Pretty blue-eyes, never blinking,
In the light of red and gold.

Wonder if each crystal pendent
Is not to your baby eyes,
Like the glories all resplendent
To the blest ones of the skies!

Still you're gazing;—now you're reaching;
Would you *catch* the shining rays?
O what lessons you are teaching,
By your pretty baby ways.

O the world-lights! how they glimmer,
And how luring they may be,
Though they're empty as the shimmer
Of the moon-beams on the sea.

Little Elsie, darling treasure,
Are you *thinking* now at all,
As you look with so much pleasure
At the lamp that lights the hall?

Older people are day-dreaming,
Dazed by any brilliant sight,
Such as from the hall-light gleaming,
Charms my Elsie here to-night.

A WILD-GOOSE'S NEST.

While I was in the Territories this summer, looking for the best place to put a railroad through, we camped on the banks of a river that runs into the Yellowstone.

There were high trees growing all along the banks, and soon we saw large nests in the branches, built of sticks, and the old birds flying about feeding the young ones—very noisy and hungry young ones, too, and not very polite always to their parents, about what was given them. I noticed the old birds. They looked, to me, like wild geese, and I would not let anybody shoot them. I have a respect for the wild goose. No sailor ever got so far north but that the wild goose went still farther. No doubt some of those flocks we see flying southward in the autumn have been hatched and raised within the Arctic circle. If they might they could tell us the icy secret that the Polar Sea has kept so long. Everybody laughed at me for saying that this looked like a species of goose, and one day I climbed up and looked into a nest. When I came down the others asked what I had seen, and I said goslings.

They all laughed. None of them believed me; and one asked me if I had ever seen a flock of whales in a clover-field.

The next day we went a mile or two down the river in our boats; and as we were rowing along, we saw several flocks of young water-birds paddling about. They were pretty little yellow, fluffy things, and swam splendidly, and one of the men said:

"I guess these are your goslings, Pullen."

We had not seen any mother-birds with their broods; but as we were coming back we saw a big bird hovering over the water, and looking at us with the greatest distrust. She had something large in her beak, and to see what she would do, we pushed back among the rushes and lay still. Then she came close down to the water, and, pat! dropped the thing from her beak. And, lo! there it was on the water, swimming away like the rest, a little furry, green-and-yellow gosling. We could not believe our eyes.

"This is the greatest wild-goose chase I ever was in!" muttered one of the men.

I was right. It was a variety of wild goose, who builds nests and raises goslings in high trees, and carries its young ones to water when they are big enough. I had not known it before. I only saw that the big bird "acted like a goose," which, in this case, means something pretty smart. It is so strange that I can hardly believe it now. I go, once in a while, when I am in Washington, to the Smithsonian Institute, and look at a specimen nest and eggs, with a pair of the birds stuffed, which I killed and brought home myself and gave to the Society, before I can believe it all; and when I tell it to people, they look ready to laugh over my story of goose-bearing trees.—*Kate Foote, in Independent.*

Smoking does not agree with some people; but it always seems to soot the chimney.

A HUGE ELECTRIC BATTERY.

In erecting the great Statue of Liberty, two things had to be considered that seem very trifling, and yet, if neglected, might destroy the statue in one day, or cause it to crumble slowly to pieces. One is the sun, the other is the sea breeze. Either of these could destroy the great copper figure, and something must be done to prevent such a disaster. The heat of the sun would expand the metal and pull it out of shape, precisely as it does pull the Brooklyn Bridge out of shape every day. The bridge is made in four parts, and when they expand with the heat of the sun they slide one past the other, and no harm is done. The river span rises and falls day and night, as heat and cold alternate. The great copper statue is likewise in two parts, the frame-work of iron and the copper covering; and while they are securely fastened together they can move one over the other. Each bolt will slip a trifle as the copper expands in the hot August sunshine, and slide back again when the freezing winds blow and the vast figure shrinks together in the cold. Besides this, the copper surface is so thin and elastic that it will bend slightly when heated, yet keep its general shape.

The salt air blowing in from the sea has thin fingers and a bitter, biting tongue. If it finds a crack where it can creep in between the copper surface and iron skeleton, there will be trouble at once. These metals do not agree together, and where there is salt moisture in the air they seem to quarrel more bitterly than ever. It seems that every joining of points of copper and iron makes a tiny battery, and so faint shivers of electricity would run through all the statue, slowly corroding and eating it into dust. This curious, silent, and yet sure destruction must be prevented, and so every joint throughout the statue, wherever copper touches iron, must be protected with little rags stuffed between the metals to keep them from quarreling. It is the same wherever two different metals touch each other. Imagine what a tremendous battery the Liberty would make, with its tons of copper surface and monstrous skeleton of iron. However, a little care prevents all danger, as provisions will be made, of course, for keeping the metals from touching each other.—*From "The Bartholdi Statue," by Charles Barnard, in* ST. NICHOLAS *for July.*

Pleasantries.

Josh Billings says: "Next to a clear conscience for solid comfort cumes an old shu."

An agricultural exchange, in an article on "How to Feed Horses," mentions feeding "corn in the ear" as one way. This may be an economical way, but it must be excessively painful to the horse.

A racy story is told of an old lady who refused to be comforted by her pastor's assurance that when he left she would have a better-pastor as his successor. "Na, na," she said. "I have seen fourteen changes in the ministers since I attended the kirk, and every one has been waur than anither."

Lady: "Here, my poor man, is a ticket for a dinner at a soup-kitchen; and you can eat as much there as will suffice for to-morrow and the day after." Mendicant: "Thank'ee, kindly, mum, but I'd rather like first to eat enough for yesterday and the day afore, if it would make no difference to you to write that down on the ticket."

An elderly gentlemen stepped up to the hotel register, wrote his name and residence, and called for a room. The clerk sized him up, and evidently taking him for a man of simple tastes said: "We are a little crowded just now, but I can give you an inside room on the fifth floor, which will be pleasanter and somewhat cheaper than apartments lower down with street frontage." "It would, eh?" came in response in a voice like a horse shoer's rasp; "do I look as though I wanted something cheap?" "Oh, no, indeed; you misunderstand me. I was simply—" "Look here, young man, I'm a delegate and I want you to understand that this ain't no Bill English year. If you've got a bedroom on the parlor floor, with a private parlor attached, I want it. Cuss a Democrat who can't spend a little money when the New Jerusalem is looming up and no further away than November."—*Chicago News.*

THE MESSENGER.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JULY 30, 1884.

THE LUTHERANS AND PREDESTINATION.

The most interesting article in the July number of the *Lutheran Church Review*, which is again late in reaching our table, is "Concerning the Dogma of Predestination."

The outward history of the article that is, the peculiar state of things which called it forth are about as interesting as any doctrinal statement it makes. It was the custom of leading Lutherans some years ago, to stand on the extreme borders of Arminianism, and then charge Calvinism, as the doctrine of predestination was called upon the Reformed Churches, as a heresy that put them outside of the pale of orthodoxy. It was found however that if to believe in predestination was a sin, the greatest sinners were found in the Lutheran Church. The Missouri Synod, the largest, ablest and most rigid body of the denomination, went as far as the dominies and burghers of Dort, in insisting upon the decretal system as paramount in theology. They maintained all they affirmed by proofs from their early divines and from their symbolical books; and declared that those who held different views deserved to be called Synergists as they were in the days of the Reformation. Soundness on that point was made a test of true Lutheranism, and those who would not submit to it were excluded from Lutheran pulpits and Lutheran altars.

This arrayed the forces on the other side. The lines seemed to be strictly drawn. Synodical connections were dissolved and reformed with an ease and celerity known nowhere outside of the Lutheran Church; and reviews and newspapers were established like so many guns to silence the Missouri artillery, and drive the enemy from the field. The battle waxed hot and heavy. Charges of disloyalty to God, and to Luther were freely made on both sides. The extreme opponents of predestination would allow of no middle ground. Men like Dr. Seiss who intimated a view something like the one advocated in the article now under notice, were denounced by the *Lutheran Standard* as Crypto-Calvinists who deserved no quarter.

It was interesting to people of the Reformed Church, who had been called predestinarians by way of reproach, to stand off and see this battle going on. One noticeable thing was that there seemed to be no dead or wounded, for when reports were made during the late jubilee year all the combatants were counted good Lutherans, and the muster roll was very large. But it occurred to some sensible people that it might be well to sound a bugle of truce just to see what all this fighting was about, and whether the differences might not be explained and reconciled. To this end the article now under consideration was written. It was prepared at the request of some one—perhaps of the Pennsylvania Ministerium, and is the joint product of Drs. C. W. Shaeffer, W. J. Mann, A. Spaeth and H. E. Jacobs who constitute the faculty of the Lutheran Seminary in this city. As might be expected it is a learned dignified and able review of the whole subject. In it a great deal that was contended for by the Missourians and denied by their fierce opponents is conceded. Indeed in its efforts to make an honest historical statement its facts and quotations are quite on the side of the former.

After showing that sovereign election on the part of God, and the free agency of man are both taught in the Bible, and referring to many passages to prove this, it admits that the reconciliation of these two things is a difficult matter; that the connecting link is so deep under the water that man with his unaided intellect cannot see it, and that faith is required. It admits that a number of the most prominent early Lutheran teachers, such as Melancthon, Urbanus Rhegius, Brentius, Flacius, Heshusius and Amsdorf in their private writings "used expressions of a strongly deterministic character, implying absolute predestination." As an instance of this, it quotes this saying of Melancthon, published without his knowledge by Luther, but never repudiated by its author when it was shown to him: "If you refer the human will to predestination, neither in external nor internal acts is there any liberty, but all things occur according to divine destiny." But the esteemed authors of the article assert that no such doctrine is taught in the earlier Lutheran Confessions and that its omission was intentional. Then it goes on to show that the doctrine was taught in the early *Reformed* Confessions, and in proof of this it quotes from Zwingl's *Ratio Fidei*, which never had any symbolical authority outside of a single Canton and that for but a short time. Of the Heidelberg Catechism, adopted a few years later, amidst terrible opposition on the part of Catholics and Lutherans, the article says not a word. The fact is, the charge of ultra predestinarianism never was brought against the catechism in that stirring time, and has not been charged against it since, except by those who wish to interpret it by the opinions of individual men—a proceeding which the learned professors would, as this article shows, regard as outrageous, if applied to the Augsburg Confession.

The esteemed professors say: "The Formula of Concord teaches that 'the eternal election of God not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, helps and pertains thereto,' and in so far is certainly the cause, also, of faith." The part of this declaration which admits predestination is stronger than anything found in the Heidelberg Catechism, and, as for the relation of predestination to faith, insisted upon throughout the article, it differs in no particular from what we heard Dr. Archibald Alexander teach his pupils at Princeton thirty years ago.

The article under review, which is certainly clear in its discriminations, admits the teachings of the Formula of Concord upon the general subject, but protests that the mystery of election should not be assigned to a more central position in the system of doctrine than the Confession gives it. That is just what we ask for the Heidelberg Catechism, the whole genius and structure of which will bear comparison on this point with any symbol ever produced by man.

It is not likely that the deliverance of the Philadelphia professors will satisfy all parties in the Lutheran Church. It does not go far enough to suit the Missourians, and it goes too far to fully meet the desires of those represented by the *Lutheran Standard*, which swallows it with a very ugly face. It will, doubtless, be accepted by the members of the Pennsylvania Ministerium; but while these differences exist among Lutherans themselves, it will not do for them to charge predestinarianism, whether right or wrong, upon the people of other denominations as a reproach.

A thrilling interest was felt last week when it was announced that the "Thetis" and the "Bear" sent out under Commander Schley, had found the "Greeley" explorers and rescued the men from the perils of the Arctic regions. The Greeley party was found on the 22d of June, five miles off Cape Sabine, in Smith's Sound. Subsequent advices however, state that there were only five survivors of the "Lady Franklin Bay" Expedition, as it was called. The rest had perished in the ice. The survivors, as well as the bodies of some of those who perished, are at this writing, on the way home. The question has often been raised whether any scientific ends that may be gained will justify the loss of life incurred by trying to force a passage to the North Pole. Thus far it has been determined that if the effort is to succeed, there must be a larger fleet sent so that some vessels may be left at given stations and serve as a base of communication and relief for those who go farther into the frigid zone.

The Fifth Reunion of the United States Christian Commission takes place at Ocean Grove, N. J., on Friday, Saturday, and Sunday, 1st, 2d, and 3d, 1884. The meeting will be composed of representatives from both North and South who took part in alleviating the sufferings incident to our terrible civil strife. Last year the reunion was a most gratifying one. It brought together from both sides those whose Christian activity showed a catholicity that arose above the din of war. It is hoped that the meeting this year will be no less gratifying. Nothing so much as this—not even the interests of commerce will serve to heal the wounds and obliterate the scars of the past.

We call especial attention to the letter of Dr. F. W. Kremer, in regard to the Harbor Missionary in New York. This matter has been delayed too long, and we hope the interest shown in it at the last meeting of the General Synod will not be allowed to die out. Quick, generous responses will give the work an impetus, and carry it forward successfully.

The "Prohibitionists" held a Convention in Pittsburg last week, and nominated Ex-Governor John P. St. John, of Kansas, for President of the United States, and Hon. William Daniel, of Maryland, for Vice-President. The action was plucky, but the prospect of electing the candidates is so remote that the vote cast for them will be thrown away.

DEATH OF DR. DORNER.

The death of Dr. Isaac August Dorner has been announced by cable. He was well known as a distinguished theologian and a member of the High Consistory of the National Church of Prussia. He was born on the 20th of June, 1809, at Newhausen, Wurtemberg; educated at Tübingen, and in 1832 became assistant to his father, who was the Lutheran pastor at Neuhausen. In 1836 he received the degree of Doctor of Divinity from the University of Tübingen where he became professor of theology after having spent two years in traveling on the continent and in Great Britain studying the condition of the Protestant churches. Afterwards he was called successfully to the universities of Kiel, Königsberg, Bonn and Berlin. He is principally known in this country by his "History of the Development of the Doctrine of Christ," and his "History of the Protestant Theology." Some of his later works have attracted much attention, especially his system of eschatology, which was attacked by Joseph Cook and defended by the Amherst professors.

Dr. Dorner was a broad-minded theologian and discussed his subjects from a scientific point of view which would not be hampered by the rigid school in which he had been taught. It was not right in all the positions he took, but all that he wrote showed an earnest desire to know the truth. He will rank with Tholuck, Christlieb and other great divines of the National Church of Prussia.

DEATH OF REV. LEWIS C. HERMAN.

Rev. Lewis C. Herman died in Carlisle, Pa., on the 14th inst., aged about seventy-five years. At this writing we know nothing of his past history, except that, during his later years, he has been a regular attendant upon the services of God with the congregation served by Rev. Dr. A. H. Kremer, who speaks of him as much attached to the Church of his fathers.

The American Delegates to the late Council at Belfast, must have been much interested not only in the novel surroundings of the city, but in the modes of doing business. The delegates met in the Clifton street church and were marched through the middle of the streets decorated with blue badges, the crowd cheering lustily from the side walks. Dr Watts, Prof. of Theology in Belfast whom we remember well as a classmate at Princeton, preached the opening sermon, attired in the orthodox gown and bands and wearing two badges, one of crimson to designate him as a member of the committee of arrangements. No one took exception to the 'rags of popery."

A different moderator was chosen each day and his manner of conducting the proceedings was governed by the usages of the ecclesiastical courts to which he belonged in his own country. The "Hear hear" of the British Isles was very common, and applause not unfrequent. Instead of the call "Question, question" as we have it in this country, "Pass, pass" was the word used by those anxious for speedy action. The papers in reporting the proceedings instead of saying as with us, Dr—— opened a discussion, have it that he "originated a conversation." These peculiarities must have been very striking. They helped to clothe the ordinary run of business with novelty.

The announcement made in some of the secular papers that "all the furniture and contents of President Buchanan's old homestead at Wheatland, amongst them many costly presents and mementoes given to Mr. Buchanan by his personal friends," would be sold at public auction in this city, is declared by the *Lancaster Intelligencer* to be an advertising ruse. Mr. Buchanan, whatever else may have been said of him, never received any "costly presents," and almost every article belonging to him has either been kept by Mrs. Johnston, *nee* Lane, or distributed to his friends, who, as she thought, would appreciate them. The articles to be sold are those Mrs. Johnston brought to the home herself and have no historical value.

Rev. Dr. Wm. M. Riley paid us an incidental visit last week. He has taken up his residence at Allentown, and assumed the presidency of the Female College at that place. It will be seen, from the advertisement found in this number, that the school will open on the 1st of September. The outward improvements and the internal advantages of the Institution ought to make it a very attractive place for the education of girls.

The next session of Clarion Collegiate Institute, at Rimersburg, Pa., will begin August 19th. The school has a fine corps of instructors, and should be patronized especially by those living within the bounds of Clarion and neighboring Classes. For circulars, address Rev. W. W. Deatrick A. M, Rimersburg, Pa.

We welcome the *South Atlantic Presbyterian* to our table. It is a new paper, not published in the interest of any Synod or section, but designed to promote aggressive work.

CHAPEL IN JAPAN.

The following additional pledges of $10, each have been made for the chapel in Japan: St. John's Reformed S. School at Slatington; Infant class, of S. School of 1st Reformed Church at Lancaster, Pa.; S. School of Reformed Church at Irwin Station; Bethel Reformed S. School, Stanley Co, N. C.; St. James S. School, Orangeville, N. J.; Zion's S. School, Chambersburg; St. John's S. School, Chambersburg; Reformed S. School at Frostburg, (postal order received.)

Some remarks upon this subject have been delayed for want of space, but we refer our readers to a communication from Dr. Lefevre, found in another place.

Communications.

VACATION RAMBLES.

The vessels of the Lake Superior Transit Company are built mostly of iron, a few are wooden hulls, and are well supplied with every thing that conduces to the safety and comfort of the passengers.

The *Nyack*, in which we took passage, is considered the finest one of the line; very elegant in its equipment, with a table that I have not often seen surpassed at any of our best hotels. We had the best beef-steak that I remember ever to have tasted; fresh vegetables and fruits in season every day, and such fish—white fish, salmon, trout and Lake trout—the mere mention of their names is enough for any one who relishes a good fish when served up in first-class style. The trip from Buffalo to Duluth takes about six days. We left Buffalo in the evening of the 3rd of July, with all the principal streets and buildings gaily decorated with flags, banners and bunting, preparatory to a celebration of "The Glorious Fourth," the next day; the small boy with the explosive pistol, and fire crackers was present everywhere, and we congratulated ourselves that the patriotic din and noise could not be heard many miles out on Lake Erie. Early on the Fourth we were in the harbor of Erie. This is one of the finest harbors on the lake, being formed by a peninsula known as Presque Isle. Here Perry built most of his small fleet, and the remains of his flagship, the Lawrence, still lie in the harbor. An old house some distance from the harbor was pointed out to us by one of the pilots as the site of Anthony Wayne's grave.

At Cleveland the steamers stop three or four hours, allowing passengers who may wish to see this beautiful "Forest City," time for a drive through the fine avenues and streets. We drive direct through Euclid Avenue to Lake View Cemetery, to see the vault in which Garfield's coffin stands—it is shown only through the grating of the vault. It is guarded by soldiers, and will soon be removed to the new vault near by, where his monument is to be erected. On Prospect Avenue, which is only less beautiful than the famous Euclid Avenue, is the house which the city of Cleveland has presented to the widow of Garfield. It is a fine, large house, built of red brick, in the Queen Ann style.

Detroit, the next place at which the steamer stops, is a beautiful city. Its fine broad avenues, lined with shade trees, its numerous manufactures and business interests, and many elegant private residences, are the admiration of all visitors. At one of the large dry goods stores they kindly sent us with an escort in an elevator to the fifth floor that we might have a view of the city from a window. It was certainly very pretty to see the city nestling among the foliage, with here and there a church steeple rising above the tops of the waving trees. Detroit is famous in American history as being the scene of one surrender, twelve massacres, and fifty battles. The steamer passes on through Lake St. Clair, the St. Clair River, with its many islands, one of which, Peach Island, was once the home of the celebrated Indian Chief, Pontiac, into Lake Huron. We spent the greater part of Sunday in passing through this lake, which is 250 miles from north to south. The water is apt to be rough in passing over Saginaw Bay, and it was so on this occasion. We had what they call a "chopping sea," and many of the ladies were sea-sick, but few making their appearance at table in the evening.

The scenery through the St. Mary's River is charming. The river is 62 miles in length, the banks are low, and covered for the most part with forests of pine, and the many beautiful islands, some of them quite round, mirrored and reflected from the calm surface, the boat gliding along almost noiselessly, reminds one of a scene in fairy land.

Near the upper end of the river we pass the picturesque village of the Chippewa Indian reservation; the houses small frame shanties, but some of them adorned with blinds, and even with something that looked like lace curtains. Five miles further, and we are at the village of Sault Ste. Marie. Here is situated the ship canal, originally built by the State of Michigan for the purpose of passing the rapids in the St. Mary's River. This canal has now been enlarged by the United States Government; a ship lock, 515 feet long and 80 feet wide, having a lift of 18 feet, has recently been constructed.

Soon after passing through this canal we enter the waters of Lake Superior, of a deep green color, reminding one of the ocean. Here begin the cool breezes and cool nights. We slept under four blankets and were just comfortable. Pass the Pictured Rocks, stop at Marquette, visit near Hancock, the famous Hecla copper mine, the largest and richest in the world, see the machinery for crushing the rock and washing out the dirt, and then on through the Apostle Islands to Duluth. The Apostle Islands are twenty in number, mostly uninhabited, and covered with forest trees of low growth. Madeline, the largest, is in part cultivated. On this island Father Marquette, who came on a mission to the Lake Superior Indians, built a small church. The church still stands, a portion of which is said to be the original log structure built by Marquette. The visitor is shown an old picture, said to have been given by the Pope to Marquette for his church in the wilderness. It is painted on hand-made canvass, and represents a "Descent from the Cross." The guide also shows you an embroidered garment which Marquette wore on great occasions, and a rude star, and a miniature log house with toy cattle, carved in wood, which they employed to illustrate the story of Bethlehem. S. M. O.

St. Paul, Minn., July 16, 1884.

THE CHAPEL IN JAPAN.

About two weeks ago, I met with the following paragraph in one of the daily papers of this place:

"The Second Reformed Sunday-school of Harrisburg has offered to be one of sixty schools to raise $10 each for the $600 chapel in Japan, but the success of the effort is said to be doubtful."

A few days after seeing this paragraph, being in a friend's house, I picked up a number of the "Christian Advocate." In the paper I found a letter from Rev. R. S. Maclay, asking for $12,000 for the purpose of putting up additional buildings for the University of the Methodist Episcopal Church, at Tokio; the announcement was also made that a minister at Baltimore had pledged himself for $3,000.

When I made the suggestion as to our chapel, I had not the *least doubt* that the money would be raised—nor do I at this time have the remotest idea that the pledges will cease to come in—yet they do not come in as fast and as promptly as I hoped. Had the amount required been as many thousand dollars as there were hundreds asked for, then some fears might have been entertained of failure. I believe our Methodist brethren will make up the sum asked for by their missionary; and surely we should at once make up the amount suggested by our missionary.

I have received letters from persons with whom I have no acquaintance personally, since I wrote the former communication. My wish was that the money to build the chapel should come from the Sunday-schools. One of the suggestions made to me was, that instead of confining contributions to the Sunday-schools, I should request donations from individuals. I certainly have no objections to have pledges from any source, and trust that there may be responses from individuals. Another was that I should send a circular letter to pastors and Sunday-school superintendents personally, urging them to take hold of the matter. I am of opinion, however, taking into consideration that about one-half of the amount required is now pledged, no further measures need be taken than to keep the subject before pastors and people in the MESSENGER.

Brethren, the object is a worthy one, let it not fail. Let us, by our actions, show our missionaries that they have our confidence and that they will be sustained in every reasonable demand for additional buildings. They ask not for themselves; they ask for means to carry out the work of the Lord. Our people have the gold and the silver; and can we not find many who are "willing hearted?" Would it not be a matter to rejoice over, if it could be said, "The people bring much more than enough for the service of the work." I believe this will be the case in the end. ISAAC LEFEVER.

Harrisburg, Pa., July 23, 1884.

THE MISSION AT LIMA.

Mr. Editor:—With your permission, I wish to introduce to your readers the little English Mission church of Lima, Ohio. Having recently become its pastor, under the direction of the Board of Missions of the Ohio Synod, I desire to do all I can to attain success. We have a fine, neat, little church; but, as is often the case with young Mission charges, we are bearing the burden of a heavy debt—that is, heavy for so small a congregation. It was, perhaps, not wise to go forward so swiftly as was done in this instance. But sometimes zeal and ambition run away with our judgment in such matters. In this way little congregations are compelled to suffer pecuniary embarrassment. And yet, I think, in this case, there was a necessity for a church.

Lima is a thriving city, with a rapidly multiplying population, and therefore much material with which to build up the church.

It is important for the Reformed to have at least one English church in every city of the size of Lima (population from 10,000 to 12,000).

But it is necessary for the Church at large to help such churches in the start. It will prove, in a majority of instances, a good investment.

Now, we have a small interest here. The members are few, but active and harmonious. We cannot hope to do much, however, till we are out of debt. With that burden removed, there will be no difficulty, I think, in making it, in a few years, a flourishing charge. Cannot, or will not, some of our wealthy members and congregations in the East come forward to our relief? We have a debt of about $1300—about half the cost of our church. What has been paid was mostly paid by the members and by citizens of Lima.

I make this appeal to the Church at large, in hopes that the Lord may stir the liberal minds of some good people to come up to our relief. I know the Lord will bless the cheerful giver, and that the money invested in such enterprizes will return a certain interest.

I have a good many personal friends in different parts of the Church who, I believe, know what a sacrifice we have made by leaving the good Mr. Pleasant charge, in order to take this interest. Those dear friends will not only confer a special favor upon us, but will greatly aid the

cause of Missions here, and secure themselves many blessings, by contributing to this needy cause.

Who will help the cause at Lima?

SAMUEL Z. BEAM.

Lima, July 16th, 1884.

HARBOR MISSIONARY IN NEW YORK.

The Executive Council of the Board of Missions of the General Synod, announces with pleasure, the appointment of a missionary at the port of New York. The missionary is the Rev. C. H. Ebert. This brother was at the late Synod in Baltimore, and, no doubt, many members of Synod made his acquaintance. He entered upon his work on the 1st of June last, and occupies an office, No. 26, on State Street, conveniently located at Castle Garden. The securing of this office is regarded as specially fortunate, both as to location and moderate rent, which, including furniture, is $150 per annum. The salary of the missionary is $800 per annum, and mutually satisfactory. A notice of this appointment has already been published in a number of leading papers in Germany, and indicating the office where emigrants can find the missionary on their arrival in New York. Cards have also been printed containing the name and address of Bro. Ebert. Everything is now in readiness and in good working order, and we may hope that much good will result from this benevolent arrangement. It must be to brethren of our own faith a true comfort and joy, on their arrival on our shore, to be met by a kind, earnest and sympathizing brother, and competent to direct them in reference not only to temporal, but more especially to spiritual homes. We solicit on behalf of this missionary and his work, the earnest interest and prayers of the entire church. We also ask the brethren who have not yet redeemed their pledges given at Baltimore to do so before the 1st of September, the close of the quarter. We also respectfully and earnestly request all other ministers to make a donation from five to ten dollars so soon as convenient, not only that the Board may have funds for our missionary in New York, but also to enable the Board to appoint a missionary at the harbor in Baltimore, as directed by Synod.

Remittances will be made to the Treasurer, Charles Santee, Esq., 532 North Sixth Street, Philadelphia, Pa.

On behalf of the Board,

F. W. KREMER, President.

THE LONE STAR STATE.

Texas is the largest State in the Union, but without a single Reformed church in it. Some time ago a call appeared in the *Missionary Herald* for laborers in that inviting Gospel field. Since then a Reformed minister reports that he is willing to go and establish a Mission in the Lone Star State, and that he has there in the city of Dallas some 300 German friends to commence work with, if the Church will support him awhile until he has moved thither and initiated the work properly. Here is another opportunity to become the founder of the Reformed church in this new field. But who will be that good patron? What is to be done must be done *speedily*, before the fall rains and quiet seasons in Church work set in. Shall we establish the Reformed church in Texas, now, and who will be its founder? F. F.

A SUMMER EXCURSION.

July 15th was the day on which Grace church people, of Pittsburg, and those of East End and Wilkinsburg, made their excursion to St. Paul's Orphans' Home, Butler, Pa.

Three hundred people from Butlertown joined their four hundred friends from the Smoky City, and in the house or grove, and on the lawn or porches, a most charming day was spent by everybody. The city folks took with them a band of twenty musical instruments, which added much to the day's enjoyments. All kinds of innocent amusements were indulged in, by old and young alike. And loud was the praise indulged in by the visitors that the Reformed Church has established and is supporting such a lovely Home, such a noble institution, in this, one of the most enchanting spots of all Pennsylvania.

Dinner was served in the large dining-room, and, owing to the arrangements perfected and so admirably carried out by the Superintendent's family, all that great throng were easily served, and that most bountifully, between the hours of 11 and 1.

Old men and young men, mothers and maidens enjoyed the day's vacation. And not the least interesting feature of the occasion was to know that nearly $300 were the profits to the Home from the excursion.

The two young men who managed the affair deserve great credit for their zeal in a good cause, and for their business tact and ability, which they put to such a good purpose. A VISITOR.

LEBANON CLASSIS.

Lebanon Classis met at the Orphans' Home at Womelsdorf, on the 12th of June, 1884. The opening sermon was preached by the retiring president, Rev. L. D. Steckel, from Matt. 10: 5. Classis was organized by the election of Rev. Tobias Kessler, president; Rev. J. A. Reber, stated clerk; Rev. George W. Stibbitz, corresponding secretary. Thirty-four ministers and thirty-four elders were present.

Among the items which claimed the special attention of Classis were the following:

Palatinate College.—The Board of Trustees of this institution reported that it was in very needy circumstances. There is a debt of $19,000 resting upon it, and in order to make the institution a success, it will be necessary to wipe out the debt. It was finally agreed to apportion the above debt upon the different charges of the Classis, to be paid within five years, together with interest.

Rev. W. M. Reily, Ph. D., the present president of the college, has resigned to assume the control of the Allentown Female College.

Receptions.—Revs. S. A. Leinbach, W. J. Kerschner, from Lehigh Classis, Rev. H. J. Welker, from Tohickon Classis, and Rev. L. D. Stambaugh, from Philadelphia Classis.

Dismissed.—Rev. E. E. Higbee, D. D., to Lancaster Classis. Licentiate Geo. F. Mull to Lancaster Classis.

Calls to Rev. H. J. Welker to Tulpehocken charge, Rev. S. A. Leinbach to Leesport, and Rev. W. J. Kerschner to Sinking Spring charge, were confirmed.

The call to Rev. H. J. Welker from the five congregations constituting the old Tulpehocken charge was confirmed with the understanding that the charge carry out within two years the spirit of the late action of Classis.

Rev. W. J. Kerschner was requested to move to Sinking Spring as soon as possible.

The pastoral relation between Rev. T. S. Johnston, D. D., and his congregation, was dissolved, and the following resolution in connection with this passed:

"WHEREAS, The Rev. T. S. Johnston, D. D., has been appointed by the Board of Commissioners of Foreign Missions of the Reformed Church of the United States to the Secretaryship of said Board, we do hereby express our hearty approval of this appointment, assured that he is not only eminently qualified to discharge its duties but will bring to the work a heart full of zeal for the holy cause of spreading the Gospel among the heathen, and whilst we sincerely regret his withdrawal from the pastorate in our midst, his fitness for the work leads us to concur in the action of the Board, and to pray that God may make him as useful in this new field of labor as he was successful in his pastorate."

Directory of Worship was adopted.

Division of Classis.—Classis agreed to divide itself; the line of division being the Blue Ridge to the Schuylkill River, and then along said river to the present southern boundary of Classis.

Goshenhoppen Classis is to be notified of the fact that Rev. P. P. A. Hoffman has not ceased to perform ministerial acts in Belleman's congregation, according to the instruction of Synod.

Rev. T. N. Reber is to be notified to cease from supplying St. Michael's congregation.

The congregations of Cressona and First Church, Pottsville, received $100 each as sustentation.

Reconstruction.—Bismark to be supplied by Rev. A. J. Bachman.

Rev. F. W. Kremer and Elder Uriah Witmer were appointed a committee to organize a mission in Lebanon.

Shillington, Yocums and Kissinger congregations were constituted a pastoral charge.

St. Clair, Port Carbon, New Castle are to be looked after by a committee, which is to organize them into a charge as soon as the way is open.

Committee of Conference on Vacant Charges is as follows: Revs. C. S. Gerhard, J. O. Johnston, Elder Richard S. Dunkle and Rev. J. A. Reber, stated clerk. This committee is instructed and authorized to complain to this or any Classis to which any brother belongs who may improperly interfere with any congregation or charges under the care of this Classis.

Delegates to Synod.—Revs. George Wolf, D. D., L. D. Steckel, C. S. Gerhard, A. J. Bachman, A. R. Bartholomew, J. A. Reber, H. Mosser, *primarii.*

Revs. T. C. Leinbach, H. A. Keyser, F. W. Kremer, D. D., S. A. Leinbach, T. Kessler, H. J. Welker, M. L. Fritch, *secundi.*

Elders Reuben E. Adams, P. S. Greenawald, Wm. Zellers, Jas. T. Reber, H. S. Kern, Uriah Witmer, Daniel Althouse, *primarii.*

Elders Reuben Stout, Franklin Mull, J. W. White, Sol. Hartman, Isaac Ralms, William D. Klopp, Wm. Clay, *secundi.*

George A. Luckenbill was received as a student for the ministry under care of Classis.

Visitors.—Rev. A. J. G. Dubbs from Lehigh Classis, Rev. Wm. Groh from W. Susquehanna Classis, Rev. George A. Johnston from Philadelphia Classis, Rev. W. F. Lichliter from Lancaster Classis, and Rev. L. K. Derr from German Philadelphia Classis.

Next annual session will be in the 1st Church, Lebanon, on the first Thursday after Whitsunday at 8 o'clock, P. M. CLERK.

DEDICATION OF THE LECTURE-ROOM OF TRINITY REFORMED CHURCH, NORRISTOWN, PA.

An interesting service was held on Sunday afternoon, June 29th, in the Trinity Reformed church, Norristown. After remodelling and beautifying the auditorium, noticed in the MESSENGER some months ago, the congregation was encouraged to fit up the basement for Sunday-school and church purposes. Like Nehemiah's wall, the people had a mind to work. The work completed, the room is a model of neatness and convenience. A sufficient sum having been raised to liquidate all indebtedness incurred for improvements, preparations were made to dedicate the room to the service of Almighty God. On Sunday afternoon a very large and appreciative audience assembled. The pulpit was beautifully decorated with flowers and potted plants, behind these was a cross of evergreens ornamented with twenty-two bouquets of choice flowers, corresponding with the number of teachers. These bouquets were provided by the classes, and designed for the teachers.

After the opening exercises, which consisted of an anthem by the choir, reading of the Scriptures and prayer, the room was solemnly set apart for the worship of God. The pastor, Rev. W. C. Hendrickson, was assisted by Rev. W. B. Noble, D. D., and Rev. Joseph McAskie, of the Presbyterian Churches of Norristown, Rev. G. W. F. Graff, of the M. E. Church, Rev. F. P. Levi, of the Evangelical Church, and Rev. C. P. Williams, of the Baptist Church, Bridgeport, who made addresses, after which the teachers assembled in front of the altar, and repeated an obligation binding them to regular attendance upon the sessions of the school; to furnish suitable substitutes when necessarily absent; to pray for all the members of the school, and look after the spiritual interests of each pupil in their respective classes, and to attend the teachers' meetings. The exercises concluded by the presentation of the bouquets from the cross, with appropriate remarks by the pastor.

The church has reecently received a legacy of $500 from a devoted Christian lady, not a member of the Reformed church. This unexpected bequest has stimulated the membership, and is looked upon as a reward from the Great Head of the Church, for the sacrifices made by this people. H.

CHURCH CONSECRATION.

Sunday, June 29th, was a happy day for Bethany congregation, about one mile from Ephrata, Lancaster county, Pa. Their old church erected A. D., 1817, had become dilapidated and needed repairing. A large portion of the building was torn down, and the whole was so transformed that virtually a new building has taken the place of the old one. On the last Sunday in June this remodelled house was solemnly given to the Lord. The consecration services were conducted by the pastor, Rev. D. C. Tobias, the consecration sermon was preached by Rev. Dr. J. H. Dubbs, and addresses were made in the English language by Revs. D. W. Gerhard and M. H. Mishler. The church was not near large enough at the morning service, and was again well filled at six o'clock in the evening. The first church erected at this place was a small log structure and dates back to the very beginnings of the Reformed Church in the United States. With this new church we bid the congregation God speed, and hope new life and prosperity may be theirs.

INSTALLATION OF PASTOR.

Rev. D. B. Lady was installed pastor of the Newcastle Mission on Sunday evening, July 20, 1884, by the committee appointed by Allegheny Classis. The installation sermon was preached by the writer from 2 Tim. 4: 1, 2, and the Rev. P. C. Prugh administered the charge to the pastor and the people. Both the pastor and people have, we think, great reasons to feel encouraged, judging from the appearance of the congregation, knowing that they were without a regular pastor for more than a year. On Saturday previous services preparatory to the holy communion were held, the writer preached the sermon, and on Sunday morning communion services, sermon preached by Rev. P. C. Prugh, from Ps. 23: 5, at which time the congregation enjoyed a refreshing feast. It was truly good to be there. This, no doubt, was the feeling of all that were present.

In looking over the congregation we noticed that about four-fifths of the congregation were enterprising young people. This, we think, is a good index to a congregation. With these all earnestly employed with the pastor in the work of the church, there need be no fears about the future of the mission.

Newcastle is no mean city of over 12,000 inhabitants, the county seat of Lawrence county, and in a fine country, with a large number of manufactories of different kinds, giving inducements for members of the Reformed church to locate there. There is, however, a small debt on the church, but by earnest labor that can soon be removed. May the blessing of God abide upon pastor and people. J. W. ALSPACH.

BETHANY ORPHANS' HOME.

Superintendent's Report.

It is meet and right and our duty that we should at all times and in all places give thanks unto God. But especially at the end of this year, through which He has bestowed to all of us an unusual degree of health, together with the necessities and some of the comforts of this life. In this Home we have also learned, in a former year, what it is to pass through on ordeal of fire. This year we have rested securely from fire and storm. The usual routine has been followed as the day came. We had our hours of worship, our hours of study, our hours of labor, and our hours of recreation.

The course of study laid down has been earnestly pursued. Beginning in letters with the alphabet and ending in German and Latin classics, and in mathematics with numeration and ending in Algebra. On Sabbath we had four services—morning, forenoon, afternoon and evening—which all the inmates attended. This year Lebanon Classis held its annual session in the chapel of this Home. It was a happy time. We tried to make it pleasant for the members, and possibly they might be induced to come again.

Since the organization 142 orphans have entered the full membership of the church by confirmation,—22 of these are in the Home now, so that 120 have gone to other congregations. In this Home 359 orphans have been cared for since its organization—54 were here at the beginning of this year, 15 entered, and 10 left, so that 59 remain at the end.

The farm has produced:—Wheat, 405 bushels; rye, 54; corn, 395; oats 330; potatoes, 300; peaches, 40; grapes, 75; hay, 35 ton; pasturage for 15 head of cattle, and all the vegetables used in the Home. The past we know, the future we enter hopefully. Respectfully,

D. B. ALBRIGHT, Supt.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Pennsylvania.

Pottstown.—Trinity Reformed church, Rev. L. K. Evans, pastor, Pottstown, has contracted with Samuel Bohler, of Reading, for the erection of a handsome organ in their church.

Heginsville.—On Sunday evening, the 13th inst., Rev. John C. Glantz, was installed as pastor of the Deep Creek charge by a committee of East Susquehanna Classis. Rev. R. Duenger preached the sermon from Acts 10: 33—36, and Rev. W. G. Engle delivered the charge to the pastor and the people. The services were well attended by a large congregation. May the Lord bless pastor and people. R. D.

Pittsburg, East End.—Communion services were held in Zion's Church, Pittsburg, June 15, and in Trinity Church, Wilkinsburg, July 13th. Fourteen were added to the membership, six to the former congregation and eight to the latter. The meetings were largely attended, and all who participated in the service experienced anew the riches of grace which God has offered in the Holy Supper. The promise was verified that those who wait upon the Lord shall renew their strength. The present pastorate began on the 25th of May last, so that this was our first communion. We are grateful to the Lord for His blessings, and pray that He may continue to pour out His Spirit upon us. In the name of our God we will set up our banners. M. F. F.

Personal.

The following we clip from *Freeburg Courier*: Rev. Henry Hilbish and wife, of Hanover, York county, spent the past week in visiting friends in Freeburg and other parts of the country. Rev. H. preached two sermons in Freeburg, the home of his nativity, on Sunday, the 20th inst. Upon both occasions the church was well filled with attentive listeners. We are pleased to learn that the Rev. is prospering in the Hanover Reformed charge. The members of one of his congregations are erecting a church which, when finished, is to cost $15,000, and the members of the charge are erecting a parsonage at Hanover.

The Consistory of First Reformed church, Hagerstown, Md., has granted the pastor, Rev. J. Spangler Kieffer, D. D, a vacation of six weeks.

CLOSING EXERCISES OF CLARION COLLEGIATE INSTITUTE.

This institution, located at Rimersburg, Pa., in the bounds of the Pittsburg Synod, is a school founded by and under the control of Clarion Classis of the Reformed Church. It has just completed the twenty-fifth year of its existence. During this time a number of our ministers have received their preparatory education, either wholly or in part within its halls. For a year or so after the removal of the lamented Rev. J. J. Pennepacker, the doors of this institution were closed. Last January Rev. V. W. Deatrick assumed control, and under his management the school regained its old time prosperity.

After a very successful term the school closed for the summer vacation, on Friday, July 11th. On the evening of the same day the anniversary was held and a literary and musical entertainment was given in the chapel of the institute.

The hall was crowded, and every one seemed highly pleased with the entertainment, the only regret being that a larger room had not been secured, as very many persons were unable to gain admittance. As will be seen from the subjoined programme, the musical as well as literary exercises, were rendered by the pupils themselves. Considering the character of the music (a large proportion of it being from classic authors, as will be observed), and remembering that the school has only been re-opened for six months, and that some of the performers are but beginners, their performance was very creditable indeed. It also speaks much for the ability of Miss Harper, the accomplished teacher of instrumental music, and for the superiority of the wonderful new *Robbin's Method* of instruction which she uses.

The recitations, essay, and oration, were all effectively rendered, and were it not for encroaching upon your valuable space, your correspondent would attempt to describe these in detail. Suffice it to say that all the young folks acquitted

Continued on Eighth Page.

NOTICE.

As our fiscal year closes July 30, 1884, we would be glad if those indebted to us in any way—on book or periodical account—will remit before that time.

CHAS. G. FISHER,
Supt. and Treas. Ref. Ch. Pub. Bd.
July 13, 1884.

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Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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Miscellaneous.

FROM BARREN LANDS.

Our lives have held too many bounties, and,
In spite of fate's bestowing,
To-day we do not hold within the hand
Aught that is worth the showing.

We know that daily farther do we stray
From gold that waits the mining,—
That still more distant from our feet to-day
The mountain heights are shining.

Too many times we've drained love's sacred wine,—
Sad truth the heart discloses,—
Too many times your careless feet and mine
Have trodden down the roses.

'Tis he for whom love's cup but once is filled
Who knows its utter sweetness;
Who plucks a single rose is longest thrilled
With its divine completeness.

'Tis oft the empty hand that offereth
The costliest sacrifices;
'Tis out of some despised Nazareth
The living light arises.

Not for our sowing do the fruitful days
Scatter their bloom before us;
It is not happy, careless lips that raise
The hallelujah chorus.

But, lo! the glad earth oft from sterile soil,
Sees fadeless flowers upspringing,
And hears from smileless lips, 'mid want and toil,
The deathless anthem ringing.

—*Lippincott's Magazine.*

Selections.

When God sends one angel to afflict, He sends many more to comfort.—*Chapin.*

It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

—*Arthur Hugh Clough.*

They that deserve nothing should be content with anything; bless God for what you have, and trust God for what you want; if we cannot bring our condition to our mind, we must bring our mind to our condition; if a man is not content in the state he is in, he will not be content in the state he would be in.—*Erskine Mason.*

"Ask God to give thee skill
In comfort's art:
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch."

Nothing under a thorough change will suffice; neither tears nor trouble of mind, neither good desires nor intentions, nor yet the relinquishment of some sins, nor the performance of some good works, will avail anything, "but a new creature," a word that comprehends more in it than words can well express; and perhaps after all that can be said of it, never thoroughly to be understood by what a man hears from others, but by what he must feel within himself.—*Robert South.*

What is being religious but always seeing God's infinite love in everything and loving Him all the time? It is seeing His mercy in the sun and sky, in the hills and plains, in daily life, with its discipline and education; in the friendship of our friends; in our insight into new truths, in the grand opportunities of daily service of the human race which He affords us. It is hearing and answering His invitation to come to Him to be inspired, to be filled with light, to be filled with love, to be filled with power.—*James Freeman Clarke.*

Science and Art.

Meissonier's pictures, when on exhibition in London, are reported to have been insured for $2,000,000.

Harvard University will soon have in its grounds a statue of its founder, the Rev. John Harvard. The portrait is ideal, and is made by the artist, Daniel C. French, from a study of his character.

The monument of Garibaldi that is to be set up in Turin represents the General standing on the summit of a rock in Caprera, his eyes directed toward distant Italy. On the pedestal stands a female figure with a star on her forehead, and a majestic lion, the latter being a symbol of Garibaldi's strength.

Drawings of some of the Elgin marbles, taken by J. G. Gandy-During when they were still *in situ*, have been found in the royal library at Windsor, England. They were sent by the Dilettante Society for the inspection of the Prince Regent in 1813, and were not returned. They are now to be restored to the society.

Mr. A. G. Heaton's "Recall of Columbus" finds a place in the Congressional Library at a cost of $3,000. When Columbus was about to go to France with his projects he was recalled by Queen Isabella as he was passing a certain bridge, she having resolved to part with her jewels. Mr. Heaton has reproduced the scene.

Mr. French, the sculptor, has prepared a fine group of three figures for the Philadelphia postoffice. They are "Order," represented by a woman bearing a tablet of the law; "Power," a masculine figure at the right, and "Prosperity" at the left, holding a cornucopia. The idea embodied is the progress of American civilization.

A wonderful discovery, if it shall be realized, has attracted the attention of artists like Boehn the sculptor, and Poynter the painter. It is spoken of as "the development within the substance and below the surface of marble, of paintings or designs in monochrome or color, whereby the art of painting is combined with the durability of sculpture.

Personal.

The late Prince of Orange was in many respects most unfortunately situated. His father, an unintellectual man, was mated to a highly intellectual woman. They discovered that they had nothing in common, and lived apart.

Rosa Bonheur keeps her name as much as possible out of the Paris newspapers and lives very quietly and happily at By, which is by Fontainebleau. When she consents to receive visitors she puts on with pride the dress on which Eugenie with her own hands pinned Rosa's decoration of the Legion of Honor.

The little Princess Mercedes, eldest daughter of the King and Queen of Spain, and called after his first wife, is much admired and talked about. She is said to be like her mother, Queen Christina. The Princess appears daily in public, and when her outriders are seen in the streets or public promenades every one stops to get a glimpse of the pretty little thing. Summer and winter she wears pure white, and even the small chair which is fixed upon the seat of her carriage is covered with white satin upholstery. Her equerry always rides beside the carriage door, and her governess, the Duchess of Medina de las Torres, is seated beside her on the left. Her nurse is an English woman.

Items of Interest.

About 2,000 bricklayers, 3,000 laborers and 200 hod-hoisting engineers and framers in New York struck work on the morning of July 21 to enforce their demands for nine hours' work instead of ten.

The Rev. Dr. Harvey W. McKnight, of Hagerstown, Md., has been chosen President of Pennsylvania College, in Gettysburg, Pa., the oldest Lutheran College of the General Synod in America.

During the past year 1,400 students were in attendance at the University of Michigan, of whom 200 were women. Two women are members of the Faculty, Mrs. Louisa Stowell, Professor of Microscopic Botany, and Miss Margaret Humphreys, D.S.L.

The remnant of the tribe of Pequot Indians in Indiantown, New London county, Conn., now less than 100 in number, live on a reservation of 1,000 acres. On this is their cemetery, where their kings and the members of the tribe have been buried for ages.

Dr. John Bussin Chapin, at present Superintendent of the Willard Asylum for the Insane, at Willard, N. Y., has been elected by the managers of the Pennsylvania Hospital for the Insane to succeed Dr. Thomas S. Kirkbride as physician-in chief and superintendent of that institution.

The whole income of the Academic Department of Yale College last year was $158,588. (Harvard's income for the same department was, for the year ending 1883, about $258,000.) Of the academic income of $158,588 the sum of $109 503, or say roughly two-thirds, came from term bills of students, and a little more than $4,400 were derived from donations.

Collector William J. Pollock reports that 1,334 440 barrels of beer and other fermented liquors and 538,831 gallons of liquors were distilled in the First Internal Revenue District of Pennsylvania during the fiscal year ending June 30. Averaging 450 glasses of beer to the barrel this would be 600,502,050 glasses, and about $30,000,000 spent for beer, and averaging 65 drinks to the gallon of liquor this would be 35,024,015 drinks, involving an expenditure of about $3,500,000 by the topers at 10 cents a drink.

The Rome of to-day is built upon the Rome of the Middle Ages; that Rome was built upon the Rome which Augustus "found brick and left marble;" that, in turn, upon the Rome of the Republic and of the kings. So, there are three cities, one upon another, which go to make up the Rome of Leo XIII, and Umberto I—links of a chain uniting the Rome of 753 B. C. to the Rome of A. D. 1884. Very little of the earliest city can ever be recovered; a bit of what may have been part of the wall of Romulus, the Mamertine prisons, the great sewer, and, perhaps, some portions of the original Forum, are about all now recognizable, and the list is not likely to be much lengthened.

The origin of the word Canada is curious enough. The Spaniards visited that country previous to the French, and made partial searches for gold and silver, and, finding none, they often said among themselves, "A can nanda" (there is nothing here). The Indians who watched closely, learned the sentence and its meaning. After the departure of the Spaniards the French arrived, and the Indians, who wanted none of their company, and supposing they were also Spaniards come on the same errand, were anxious to inform them that their labor was lost in tarrying in that country and frequently repeated to them the Spanish sentence, "A can nada." The French, who knew as little of Spanish as the Indians, supposed this incessantly recurring sound was the name of the country and gave it the name of Canada, which it has borne ever since.

When at Fort Albany we saw several Esquimaux dogs, a species of canine unknown to civilized communities. These dogs are very large—larger than our Newfoundland and much stronger when in condition. Their strength, however, varies. In the winter, when they are well fed for driving, they are much stouter and stronger than in summer, when they are poorly fed, without exercise and languid from the heat, which is very telling upon them, as their native climate far to the north is very severe. Their colors are white and yellow—while impure breeds are white and black—the hair thick and bushy, and the tail long, bushy and curling up at the end. At times they are very quiet at others very savage. They are driven ordinarily five in number, but often many more, before sleds, one, invariably a female, leading, for the others will follow her more readily.

ACCEPTABLE GIFTS.—The donors of church bells evidently comprehend the proverb that "giving does not impoverish," for they appear to be very numerous. Recently a fine presentation bell of one ton weight was sent from the Clinton H. Meneely foundry, Troy, N. Y., to the Presbyterian church, Valatie, and one of similar weight is now being placed in Grace Episcopal church Lexington, Va., which is memorial of the distinguished general, Robert E. Lee. Some time ago a bell of over two tons' weight was set in the tower of the Second Presbyterian church, Chicago, as a memorial of George Armour, formerly one of the most substantial and well-known citizens in the Northwest. A gentleman in New York city has just donated a bell to call to worship the miners of a village in New Mexico, and one to ring this summons in the ears of the Mormons in a town in Utah. There is also ready at this foundry a peal of three bells, each as a personal gift for St. Joseph's church, Schenectady; also a bell inscribed as the gift of two sisters to a Baptist church in Shanghai, China, and one for Madanapalle mission church, India, inscribed as a token of affection for Miss M. K. Scudder by friends in the Congregational church, Gloucester, Conn. This latter bell is of local interest, from the fact that the Rev. Dr. Scudder, whom this bell is to accompany, married a resident of West Troy, and with his wife will soon return to mission work among the heathen. From the manner in which church bells are being set up all over the world, it would seem that soon no one will be out of the reach of their message.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE CORRUPTIONS OF THE NEW TESTAMENT, by H. L. Hastings. Scriptural Tract Repository, 47 Cornhill Street, Boston, Mass. Muslin, pp. 80.

The pamphlet on the "Corruptions of the New Testament" is something like the famous chapter on snakes in Ireland, which simply said, "There are no snakes in Ireland." A novel feature in it is found on pages 18, 19, where the various readings of the Sermon on the Mount, as gathered by the leading critical editors, from hundreds of Ancient Manuscripts, are placed before the reader at a glance; the exhibit showing how utterly empty and trifling are the assertions that the New Testament has been so corrupted that we do not know what the Authors originally wrote. This exhibit was most carefully prepared, and its revision was one of the last critical labors of the late lamented Prof. Ezra Abbott, of Harvard University. Pp. 18–19.

Among the other interesting items may be noted a copy of the letter of the Emperor Constantine, in which, writing about 230 years after the death of the last apostle, he ordered fifty splendid copies of the Scriptures to be prepared at the expense of the Imperial treasury, for use in all the churches in the Capital City of Constantinople.

THE POETICAL WORKS OF JOHN MILTON. With Explanatory Notes. In two volumes. New York: John B. Alden, Publisher. 1884. These are two neat volumes, giving the works of the great English Epic Poet in a convenient form for use while traveling or for the library table.

THE HOME IN POETRY. Compiled by Laura C. Holloway. Author of "Ladies of the White House." "Mothers of Great Men and Women," "An Hour with Charlotte Bronte," etc. Funk & Wagnalls' Standard Library. 25 cents.

Some of the best of our poets, notably Mr. Longfellow, have written their sweetest verses on Home and kindred subjects, many of which appear in this volume. The selections have been made with discrimination, and evince the broad sympathy and vigilant industry of the accomplished *raconteur*. Edna Dean Proctor supplies a charming introductory poem entitled "The Homeless." The only wonder is such a compilation was never thought of before. It is a well-classified and handy collection of poems which have endeared themselves to many thousands, and will, we are sure, endear themselves to many thousands more.

THE LUTHERAN DOCTRINE ON THE LORD'S SUPPER. By Rev. John G. Morris, D.D. Published for the Author. Philadelphia: Lutheran Publication Society. Limp, pp. 55.

We owe an apology to the author and the publisher of this tract for not having noticed it sooner. We have hoped to give it a careful study, for we are anxious to know what explanation represents the Lutheran view of the Sacrament in such a way as to commend itself to Lutherans of all denominations. This pleasure we must defer till some leisure hour comes, and we can now only announce the work.

STORIES BY AMERICAN AUTHORS. New York: Charles Scribner's Sons. 1834. Pp. 191. Price, 50 cents.

This is Volume V of a series issued in neat, substantial cloth binding. The contents are: "A Light Man," by Henry James; "Yatil," by F. D. Junkin; "The [illegible]," by D. G. Mitchell. For sale by Porter & Coates, Philadelphia.

PROPERTY IN LAND: A Passage at-arms between the Duke of Argyll and Henry George. New York: Funk & Wagnalls. 12mo. paper, 15 cts.

The literary reputation and the high social and political rank of the Duke of Argyll have attracted unusual attention to his arraignment of Henry George's doctrine as to property in land. Mr. George has made a vigorous and aggressive reply, which is here given in juxtaposition with the Duke's attack. This passage-at-arms triply challenges attention because of the burning interest in the question itself at present, the representative character of the disputants, and the dialectic skill with which the controversy is conducted.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. J. H. Dubbs, D. D., Editor. Contents for August: The Sacred Ties; English Humorists, by the editor; English Undefiled, by R. H. Schively; The Emigrants, by the editor; "Elegant Trifling," by Rev. I. E. Graeff; The American Student, by the editor; Not so dreadful after all. Our Cabinet; A Course of Lectures; Rest; Our Book Table. Sunday-school Department: A Happy Child: Moral Courage; Better Whistle than Whine; Don't use a crooked Rule; A Bird's Appetite; An African Bishop; Lessons for August; Map; Order of Service; Hymns for the Month.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

THE AUGUST CENTURY.—As usual with the "Midsummer Holiday Number," the August CENTURY is uncommonly attractive in pictures, fiction and anecdotal papers. An outdoor quality, appropriate to the season, is noticeable in John Burroughs's fresh woodland and field paper, "A Glance at British Wild Flowers," which Alfred Parsons, the English artist, has illustrated in a lively decorative style. One of his full-page sketches of daffodils on the border of a stream is the frontispiece. Of midsummer character, as well, are two brief essays, one "A Summer Holi-night" meditation by Miss Edith M. Thomas; and the other, an essay by Dr. Edward Eggleston on "Americans at Play," in spite of a popular prejudice that we are an over-worked, heavy-hearted people.——Of the anecdotal papers, W. T. Stead's sketch of "Chinese Gordon" has the flavor of personal acquaintance set forth with interesting and graphic characterization. Miss Helen Zimmern gives an intimate biographical sketch of the Queen of Roumania, who is known in literature as "Carmen Sylva." It is accompanied by a full-page portrait of the queen in Roumanian costume, engraved from a photograph which was taken with special reference to its use in the magazine. An authentic paper on "General Sam Houston," by Alexander Hynds, is full of anecdote of that remarkable backwoods man and pioneer statesman. Two portraits, engraved with special care for this article, are from an old daguerreotype and from a miniature showing Houston in the costume of a Cherokee chieftain.——Other illustrated papers are the third part of Mrs. Van Rensselaer's profusely illustrated series on "Recent Architecture in America," dealing in this instance with "Commercial Buildings"; and the first paper of a classical series by William J. Stillman, "On the Track of Ulysses," in which he describes his trip by yacht to the supposed places visited by Ulysses during his adventures as described by Homer in the Odyssey. The illustrations were drawn for the magazine by Harry Fenn.——In the matter of stories, the most inveterate reader of fiction will find an abundance in the first part of a new novelette by Henry James, sketching several American types in "A New England Winter"; the first part of a quaintic novelette, "A Problematic Character," by Hjalmar Hjorth Boyesen; another of Frank R. Stockton's humorous tales, the "Remarkable Wreck of the Thomas Hyke"; an illustrated humorous story of the Greenwich quarter in New York, entitled "An Effect in Yellow," by "Ivory Black," the author of "Rose Madder," which appeared in the May number; and a continuation of Mr. Cable's "Dr. Sevier," which contains stirring scenes of the opening of the war, probably as vivid and effective as anything Mr. Cable has yet written.——The serious side of this number includes an important paper by Isaac L. Rice, who lays out "Work for a Constitutional Convention"; he would have cabinet members sit in Congress and be responsible to the country for the inception of legislative work and the execution of the law of the land; a striking paper, by the Rev. Dr. Washington Gladden, on "Three Dangers" to Society, meaning Intemperance, Divorce and Business Gambling. The latter subject is also discussed in "Topics of the Time" along with "Republican Institutions and the Spoils System": some harmful "Legacies of the War"; and "American Monumental Art."——Among the contributions to "Open Letters" are a review by Mr. Howells of "Two Notable Novels" ("The Story of a Country Town," and "Miss Luddington's Sister"), and a reply to General Stone's recent strictures in THE CENTURY on the English "Bombardment of Alexandria," by Lieut.-Commander Goodrich of the United States Navy.——The poetry, including some clever verse in "Bric-a Brac," is contributed by Maurice Thompson, whose "Song of the Mocking Bird" opens the magazine, Thomas W. Parsons, George Parsons Lathrop, Miss Elaine Goodale, Samuel Minturn Peck, Miss Mary E. Wilkins, and others.

LIPPINCOTT'S MAGAZINE for August has a varied and attractive list of contents. The most entertaining article is the first of two or more papers containing "Personal Recollections of Charles Reade," by John Coleman, Reade's associate in many theatrical enterprises, and the intimate friend of his late years. The second paper on the "Suburbs of New York" treats of West Chester and Long Island, and is finely illustrated. In an article on "Vivisection," Dr. Albert Leffingwell shows that this practice has done nothing for the mitigation of disease, and argues in favor of restricting it by law within the narrowest limits consistent with original research. "A Word from a Woman Against Female Suffrage" is pointed and cogent. The second paper on "Life in a Russian Province" is very readable and interesting, and a short account of the "Confederate Postage-Stamps," with engraved specimens, has a certain degree of historical value.

The fiction of the number is very strong. Miss Tincker's new serial, "Aurora," is continued, and another, entitled "A Trip to Killarney," by the popular author of "Molly Bawn" and "Phyllis," is begun. "Some New Thing," by W. W. Crane, justifies the title by its fresh and faithful delineations of Pennsylvania German life and character. "My Chaperon" is a quaint and bright little sketch, and a vivacious account in the "Gossip" of a "Prize-Day in a French Public School" should not be overlooked.

LITTELL'S LIVING AGE. July 26, 1884. Contents: With Baker and Graham in the Eastern Soudan, Nineteenth Century; Beauty and the Beast, by Sarah Tytler, Good Words; Sophocles, Fortnightly Review; Magda's Cow, part III, Blackwood's Magazine; Princess Alice, Fortnightly Review; Texas as a Career, Spectator; Pathology in History, Alienist and Neurologist; The Extinct Lakes of the Great Basin, Nature; Popular Cookery, Spectator; Habits of Burrowing Crayfishes in the United States, Nature; The Unlucky Dukedom, Whitehall Review; and poetry.

Each of two numbers of sixty-four large pages [illegible] subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

As is the yearly custom of WIDE AWAKE, the August issue furnishes some very choice vacation reading for its young patrons, illustrated with novel and artistic engravings. This year, the vacation number is beautiful with charming mid summer fancies. Lungren, a leader among American illustrators, has seldom drawn so beautiful a picture as "Little Pixy People," which forms the frontispiece and illustrates James Whitcomb Riley's musical poem of the same title. Almost as fanciful, are Brennan's three drawings for "The Meadow Princess," by Miss Poulsson. Barnes' six full-page drawings for the Æsop's Fable, "The Shepherd Boy and The Wolf," are also very attractive. The opening story is for girls: it is by Mrs. Frances A. Humphrey, and is entitled "A Modern Kate Barlass." The boys have, in their turn, an amusing hunting story by F. A. Stealey, called "Osito." The Chautauqua Department is very rich and full in all its series. The "Little Biography" this month is of Dr. Wm. T. G. Morton, the discoverer of ether. Only $3 00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

The July number of THE PULPIT TREASURY will be welcomed by preachers of all denominations who love good exposition and sound doctrine. "The Southern Pulpit," of Richmond, Va., a magazine in its fourth year, has combined its talent, interest and efforts with those of the TREASURY, and the union, as shown in this number, insures a grand success. Dr. Moses D. Hoge furnishes the first sermon, and with it is presented the portrait of this distinguished preacher, also a sketch of his life and a view of his church. "Conduct and Doctrine," by Dr. A. Brooks, and a Summer Service on "Christ and the Lilies," by Rev. A. J. Griffith, are sermons in full and are both timely and suggestive. The Leading Thoughts of Sermons are by Prof. F. L. Patton, Dr. Witherspoon, Rev. J. T. Daves, Dr. R. H. Rivers, Dr. Phillips Brooks and Bishop Cheney. Darwinism not Proven, by Rev. W. F. Crafts; The Alleged Progress in Theology, by Dr. D. Clarke; The Graduating Address, by Prof. Riddle are worthy of careful study. Other notable articles are by Drs. J. Hall, A. E. Kittredge, J. A. Broadus, J. L. Porter, C. F. Deems, W. Johnston, O. W. Willets, H. Bonar, J. H. Meek and Bishop Mallalieu. Every department is overflowing with the best thoughts of eminent writers. Yearly, $2.50. Clergymen, $2 00. Single copies, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

We have received the August number of HOME SCIENCE. Contents are: The Wells of Life, by Hugh S. Carpenter, D.D.; Impure Air, by Dio Lewis, M.D; Dream Land, by James M. Buckley, D.D; Malaria, by Edwin A. Curley; Spiritual Architecture, by Edward P. Thwing, Ph.D.; Our Experiment in Home Building, by Julia McNair Wright; The Outcast of England, by Frederick Hastings; A Breakfast Table Talk, by John A. Lansing, D.D.; The Precious First Five Years, by Elizabeth B. Harbet; Art Thou a Man? by George T. Stearns; Co-operative Housekeeping, by Miss G. I. S. Andrews; The German Stove, by Chillion B. Allen; The late Benjamin N. Martin, D.D., Manhattan; The Health Exhibition, London Paper; Some of Our Girls, by Eleora Kirk; Evening Home Talks, by Edward P. Thwing, Ph.D.; Health and Habit, by Dio Lewis, M.D; The Mother's Portfolio, by Julia McNair Wright; Dining-room Chats, by Julia Coleman; Passing Thoughts, Editorial; Home Library; Salad for the Table. Selden R. Hopkins, 29 Warren street and 69 Bible House, New York. Single copies, 25 cents; $2.50 a year.

Married.

On July 20th, 1884, at the home of the bride, in Rockingham county, Va., by Rev. C. W. Summey, Mr. Jacob M. Harpine to Miss Moray Alice Orebaugh.

Obituaries.

DIED.—Lewis S. Forney, of Waynesboro, Franklin county, Pa., departed this life on the 11th of July, 1884, aged 79 years, 1 month and 15 days.

Mr. Forney was a devoted and faithful member of the First Reformed congregation of Waynesboro for a period of fifty four years. He was chiefly instrumental in holding the membership of the church at this place together when it passed through the critical transition from the exclusive use of the German language to the occasional use of the English in its services in 1830, and, but for his prompt action in settling a suitable pastor in the charge in the person of Rev. Dr. Gleasner, it is difficult to say whether or not our interest here might not have suffered irreparable loss. He personally visited York, where our Theological Seminary was then located, and appealed to the Rev. Dr. Mayer to permit Mr. Glessner, the only available student then under his care, to accept a call from Waynesboro, which it seems the Professor was somewhat reluctant to do. He succeeded, however, in his mission, and under Mr. Glessner's ministry the congregation increased in numbers so rapidly that it soon became necessary to enlarge its house of worship. And ever since that time Father Forney's interest in the work of the Lord here and elsewhere was equally deep and abiding. He contributed liberally and cheerfully to the cause of religion at home and abroad, and in this respect has left us an example worthy to be imitated by others who survive him.

Mr. Forney was also one of Waynesboro's most useful and progressive citizens. To his unremitting efforts the town is largely indebted for its present National Bank, its railroads, its public clock and bell, and last, but not least, its water and gas works. It is not too much to say that in the death of Mr. Forney this community has been deprived of one whose absence will be deeply felt in many places. Though dead his works in more senses than one follow him, and the question to us all is one of deep importance: Who shall take his place in the church and town?

F. F. B.

DIED.—In St. Louis, Mo., June 23, 1884, B. C. Taylor, for nearly thirty years a resident of Dayton, Ohio, formerly of Lewisburg, Pa.

Departed this life, June 7th, 1884, at Uniontown, Carroll county, Md., at the residence of her nephew, William H Hoffman, Miss Julia Hoffman, in the 55th year of her age.

In the midst of all the doubt and unrest of our times it is a precious consolation and a glorious truth to know that there are those who are as constant and faithful as was Ruth, and as devoted to Christ as the Marys, and full of good works and alms deeds as Dorcas. And it becomes our duty here to bear testimony to one such, whose life was lived for Christ, and spent in a ministry of self-sacrificing love for Him, and for the good of others. It was a life of kind words, and kind deeds, a ministry of devotion to parents, to brothers and sisters, to the Church, and gentleness to all, which Miss Julia Hoffman lived. And it is no wonder, therefore, that this sister, who was like a ministering angel in the sick-room and the home filled with sorrow, and whose very presence was genial and pleasant, bringing smiles and scattering sunshine, was called by all the little children in the Sunday-school, the young ladies of the Bible class, the members of the church, as well as by relatives, "Aunt Julia." It is for this reason: because she was one of those ripe Christians that we fondly hoped that she might be spared in life here for the consolation of those who know the worth of her noble character, and for the edification of the Church; but God has called her to rest, and as we lay this frail tribute to her memory upon her grave, we do so thanking God for the life of one so true, sincere, faithful, amiable and good, made so by the life of Jesus Christ our Lord. The congregation of which she was a member has lost one the beauty of whose Christian life was an ornament—and gained another saint in heaven. And her relatives have lost one whose place cannot be filled. We thank God that the fragrance of her life is not wasted; her works shall not perish, they are Christ's. Her name is not recorded merely in perishable marble, but her life and her deeds are noted by the recorder in the Book of Life—and ours is the precious task to bear testimony to the spirit which made her beautiful in life—and her departure so great a loss to us while glorious gain to her. We thank God that we can here bear witness to the character of one whose spirit and life was such as to prove to us the reality of the religion of Jesus, and to Him be the praise for all His grace and goodness to the sister whose life was an incense of devotion, a prayer of sacrifice, a sunbeam of joy, comfort and hope, and a pillar of trust and faith; and may He heal the hearts that loved her as He hath called her to her rest and blest reward.

PASTOR.

The St. Thomas congregation of Armstrong county, Pa., has been brought to mourn the death of three of her members during the last ten days. The first was Mr. Solomon Penrod, on the morning of the 3d of July. He had been out attending to some work and returned to give some assistance to his wife, when suddenly he fell dead at her feet. The physician pronounced it apoplexy. He was in his 66th year.

During the hour of Brother Penrod's funeral, on the afternoon of the 4th of July, Mrs. Hannah, wife of Nicholas Keefer, Jr., died, after a lingering illness. She had looked forward with a hope to be spared for greater usefulness to her Church and family. However, when she found her work was done, she expressed her desire to go to her "long home." She was in her 36th year.

July 12 Deacon Philip Harklewads died after a short illness. He was highly esteemed by all who knew him. All spoke well of him. Aged 46 years, 4 months and 3 days.

The funerals of the departed ones were attended by a large circle of Christian brethren and friends. It was indeed sad to part with them, yet we know our loss was their gain. The pastor, Rev. A. K. Kline, on each occasion gave warning and consolation, and set forth the hope of the resurrection in Christ.

A. K. K.

Acknowledgments.

Home Missions—General Synod.

Per Rev F W Kremer, D D, from Rev J H Klein, Galion, O, for Harbor Missions, $10 00; from the 1st Ref Ch, Lebanon, Pa, for Harbor Missions, 20 00; from the "Female Benevolent Society, 1st Ref Ch, for Mission Church at Saint Paul, Minn, Rev M Vitz, pastor, 25 00; per Rev C H Ebert, N Y, from Rev John Hoffman, Wellsley, Canada, for Harbor Missions, 5 00; per W D Gross, from Ref Sunday school, Orrville, Ohio, for Harbor Missions, 5 00. Aggregate, $65.

CHAS. SANTEE, Treasurer,
July 22, 1884. 532 North 6th Street.

Religious Intelligence.

At Home.

Dr. Dabney declines the chair of Theology recently offered him in the Southwestern Presbyterian University at Clarksville.

By the death of Bishop Simpson the venerable Rev. Dr. Bowman, of St. Louis, becomes the Senior Methodist Bishop.

Among the bequests of the late Mr. Conrad Kyner, of Cumberland county, Pa., is one of $10,000 to the Memorial Lutheran Church, Shippensburg, Pa.

The Roman Catholics are preparing to give Archbishop Ryan a grand reception on his arrival in this city. There will be a large procession, with torchlights and fireworks.

The will of the late Samuel W. Swett makes the American Board and the Massachusetts Home Missionary Societies his residuary legatees. Each Board will receive from $200,000 to $250,000.

A mass-meeting of 500 Germans, recently held in Farwell Hall, Chicago, took very earnest and positive action against the prevalent desecration of the Sabbath, and resolved to suppress it by all practicable means.

Wah Sin Lee, a Chinaman, who has saved over $15 000 in the laundry business, has applied for admission to the Cornell University. He says he has been converted to Christianity and that he intends to go out as a missionary to China.

Bishop Alfred Lee, of Delaware, succeeds the late Right Rev. Benjamin Smith as Presiding Bishop of the Episcopal Church in the United States. Bishop Lee is seventy-seven years of age.

The Second United Presbyterian church, Xenia, Ohio, has resolved not to contribute to the Home Mission or Church Erection Boards of the Church as long as they support churches which use instruments of music in their services.

Early in May two-thirds of the Presbyterian church in Humboldt, Neb., drew out, and organized an independent "People's Church," taking the pastor with them. A lady is putting up a building for the new enterprise, at her own expense, for about $8,000

The new Reformed Episcopal Theological Seminary, which will be opened next December in Chicago, will be the fifth theological school in that enterprising city. The library of the late Bishop Cummins, which is said to be extensive and valuable, has been offered for the use of the institution by Mrs. Cummins.

The Young Men's Christian Association of New York city has in progress three new buildings. One of these is on Second street, for the German branch; another is to be on Second avenue, near Ninth street, also for Germans The cost of these two buildings will be about $50,000. Many young Germans are interested in Young Men's Christian Association work.

Abroad.

It is said that there are four thousand unemployed clergymen in England.

In India the increase in Christian adherents in the last decade, 1871—'81, was 86 per cent. There are over 80,000 children in the Sunday Schools.

The Protestant Bible Society of France gives the New Testament to every new Protestant communicant, and a Bible to every new married couple.

The largest yearly income of the British and Foreign Bible Society was the last, when it reached $1,166,545, it being $113,543 more than the year before.

A few days ago the Christians belonging to the different Protestant Churches in Florence sat down together to the Supper of the Lord in the Free Italian Church.

The Gustavus Adolphus society, for forwarding Home Mission work, has 394 ladies' societies connected with it in Germany, which last year paid into its treasury about $26,000.

Within the last eighteen years, according to the *Irish World*, the Irish people have contributed, for various Roman Catholic causes in Ireland, $28,250,000, besides $150,000 paid annually to the Pope.

There are now eighty Methodist Chapels in London that will seat 1,000 persons each, and as many more of smaller capacity. The anniversary of the Wesleyan Metropolitan Chapel Building Fund was held May 7th in old City Road Chapel, when the announcement was made that fifty-four chapels would be erected, and to this end $150,000 had been promised.

The Pope has given permission for the establishment of a new order of sisters in the Roman Catholic Church. Sister Mary Frances Clare, of St. Francis Xavier's Convent, Great Grimsby, Lincolnshire, has been granted permission to leave her order and form a new order of Sisters of Peace. Its object will be the training of girls for domestic life, whether as servants or wives.

One of the most remarkable instances of benevolence is reported from the other side of the globe. The late Mr. Bright, of Wallongong, Australia, has bequeathed £40.000 ($200,000) to the Wesleyan Sustentation and Church Extension Fund. Those whom God has blessed with this world's goods do well to remember benevolent and Church enterprises in their wills, though it is still better to be their own executor.

One of the interesting events in the evangelistic work of the present day is the effort, which has been largely successful, to reintroduce the Gospel into Noyon, France, the birthplace of John Calvin. The last trace of Protestantism has been banished from the place, and the great reformer's name cast out as evil; but a zealous Reformed pastor has begun an evangelistic work, and is not daunted by the opposition of the priests.

Dr. Blaikie writing to the *N. Y. Observer* of the meeting at Belfast says: "But the most memorable thing, as yet, in all our Council has been the administration of the Lord's Supper on Sunday afternoon. This took place in St. Enoch's Church, one of the largest Churches in Belfast, holding about 3,000. The area of the Church, holding 1,200 or 1,300, was fully occupied by the communicants, embracing many ministers and elders of the Council and a large body of members in full communion from the congregations of Belfast. The galleries and aisles were all crowded, every space being occupied. Dr. Cairns presided and gave the address before communion, and Principal Brown at the close; various ministers, including Dr. Moore, of the Southern American Church, conducted the devotions; all was excellent; yet the profound and peculiar impression of the service did not arise from the character of the exercises. It arose from the intense emotion produced by the thought of the wonderful spiritual fellowship that was then going on. Such a sight had never been witnessed in Belfast. Christian brethren from the ends of the earth were all holding fellowship, as poor sinners, with the one great Saviour, through His own symbols of bread and wine, and holding fellowship in that very act with each other. Those whose privilege it was to partake, felt as near to heaven as they probably ever did on any occasion of their life, and the conviction was often expressed that if the Council had led to nothing more than that communion service, it would have been well worth the holding."

Facts are Stubborn Things.

Is there anything in any of the numerous advertisements of the Royal Baking Powder to show that the Royal does not use Ammonia and Tartaric Acid as cheap substitutes for Cream of Tartar? Or is there any charge, or the slightest insinuation in those advertisements, that Cleveland's Superior Baking Powder contains anything but the purest Grape Cream of Tartar and Bicarbonate of Soda, with a small portion of flour as a preservative?

Ammonia and Tartaric Acid produce a cheap leavening gas, which is not to be compared, in the practical test of baking, with the more desirable Carbonic Acid gas generated by the exclusive use of the expensive Cream of Tartar.

Use Cleveland's Superior Baking Powder, and judge for yourself of its superiority.

DIRECTORY

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church. Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Reformed Church of the Strangers.—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9½ A. M., Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Kuelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

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TIME TABLE.—JULY 1, 1884.

Stations.	H'bg. Exp.	H'bg Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp. DAILY
DOWN TRAINS		A. M.	A. M.	P. M.	P. M.	
Lv. Martinsburg	.....	.....	7 50	.....	3 25	P. M.
Ar. Hagerstown	.....	.....	.....	.....	.....	.....
Lv. Hagerstown	.....	.....	8 46	11 45	4 18	9 05
" Greencastle	.....	.....	9 12	12 10	4 43	9 25
Ar. Chambersb'g	A. M.	.....	.....	.....	.....	.....
Lv. Chambersb'g	4 30	7 00	9 35	12 37	5 13	9 50
" Shippensburg	4 53	7 25	9 55	1 03	5 43	10 10
" Newville	5 15	7 50	10 15	1 27	6 08	10 30
" Carlisle	5 43	8 15	10 35	1 53	6 30	10 50
" Mechanicsb'g	6 10	8 45	10 56	2 20	7 00	11 10
Ar. Harrisburg	6 35	9 10	11 15	2 55	7 20	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25	.....	3 05
" Baltimore	10 15	.....	.....	5 20	.....	7 40
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Stations.	N. O. Exp.	Acc'm Train	Sath'n Mail*	Phil. Exp.	H'bg Acc.	H'bg Exp.
UP TRAINS.	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 30
" Philadelphia	11 20	4 30	7 40	11 10	.....	5 40
	A. M.	.....	A. M.	P. M.	P. M.	P. M.
" Harrisburg	4 30	7 35	11 40	4 05	6 25	8 55
" Mechanicsb'g	4 55	8 02	12 00	4 30	6 50	9 21
" Carlisle	5 20	8 30	12 24	4 55	7 20	9 45
" Newville	5 45	8 58	12 42	5 20	7 50	10 10
" Shippensburg	6 10	9 22	1 00	5 41	8 15	10 35
Ar. Chambersb'g	.....	.....	.....	.....	8 40	11 00
Lv. Chambersb'g	6 40	9 55	1 24	P. M.	10	.....
" Greencastle	7 05	10 20	1 44	6 33	.....	.....
Ar. Hagerstown	.....	.....	.....	.....	.....	.....
Lv. Hagerstown	7 30	10 52	2 30	7 05	.....	.....
Ar. Martinsburg	A. M.	11 40	4 05	7 55	.....	.....
	DAILY	A. M.	P. M.	P. M.	P. M.	P. M.

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Mixed Train	Mail Train		Mail Train	Mixed Train
A. M.	P. M.		A. M.	P. M.
9 05	4 30	Lve..... Chambersburg ..... Arr	8 35	3 45
9 50	4 44	" ..... Marion ..... "	8 20	3 20
11 25	5 30	" ..... Mercersburg ..... "	7 35	2 00
12 00	5 52	" ..... Loudon ..... "	7 10	1 25
12 15	6 00	Arr..... Richmond ..... "	7 00	1 15
P. M.	P. M.		A. M.	P. M.

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Programme: Chorus, "Beneath the Shade," *Meyerbeer;* Prayer; Piano Duet, "Qui Vive," *Ganze,* Misses Bittenbender; Recitation, "The Organ Builder," Miss Heeter; Organ Solo, "Wedding March," *Mendelssohn,* Miss Pollock; Essay, "Dusky Diamonds," Miss Koch; Piano Duet, "Norma," *Bellini,* Misses Kaster and Williamson; Vocal Solo, "Queen of the Night," *Torry,* Miss Alice Bittenbender; Recitation, "The Sleeping Sentinel," Miss Hogan; Organ Solo, "Moonlight Sonata, *Beethoven,* Miss Mary Bittenbender; Oration, "Our Country's Progress," Mr. W. J. Hall; Piano Duet, "Emani," *Getze,* Misses Bittenbender and Heeter; Piano Solo, "Far Away," *Brinkman,* Miss Lawson; Benediction; Chorus, "Good Night," *Ogden*

The last session of Clarion Collegiate Institute, as was remarked above, was very successful. There were in attendance seventy-eight pupils. The prospects of the school for the ensuing year are encouraging as we understand. Very material and extensive repairs of the building, and improvements of the ground, have been made, which contribute much to the beauty of the place and the comfort of the pupils.

We sincerely hope that the school may continue to prosper and receive the encouragement and patronage not only of the community in which it is located, but of the Reformed Church in Western Pennsylvania. Surely, now, when we are so greatly in need of ministers, the advantages afforded by such a classical school in this section of the church should be appreciated.

Let pastors seek promising young men of their charges and encourage them to go to Clarion Collegiate Institute, where they may prepare for College, and where every effort will be exerted to direct their minds towards the holy ministry, that the classes in our theological seminaries may be filled, and the rapidly depleting ranks of the laborers in the vineyard may be replenished.

The next term of this Institution begins Tuesday, August 19th. Circulars and catalogue with full information will gladly be furnished to all inquirers on application to the school authorities.

B.

ACKNOWLEDGMENT.

The following contributions have been received for the use of Mr. Yamanaka, our Japanese student:—June 5, Rev. J. Dotterer and wife, $5; June 13, Emanuel's Missionary Society of Emanuel Ref. Ch., Upper Sandusky, O., per Rev. E. D. Miller, $14; June 19, Trinity Ref Ch., York, Pa., per J. O. Miller, D. D., $25; June 27, A Friend, Harrisburg, Pa., per Dr. T. Appel, $5. It is to be hoped that other contributions will follow, as the expenses for the year are not yet covered.

JOHN S. STAHR.

Lancaster, Pa., July 25, 1884.

NOTICE.

Pittsburgh Synod will meet in general convention in St. Peter's Reformed church, Mt. Pleasant, Pa., September 17th, A. D. 1884, at 7.30 o'clock, P. M. Arrangements will be made for Excursion rates to the members on the A. V. R. and B. and V. railroads. Orders will be forwarded by the clerk to those entitled.

H. F. KEENER, Clerk,
Manor Station, Pa.

July 26, 1884.

General News.

Home.

The report that yellow fever has appeared in New Orleans is officially denied. A microscopic examination by Dr. Schmidt, pathologist of the Charity Hospital, finds no germs of the disease.

Fifty-one men, of various nationalities, and white and colored, are in the county jail at Pittsburg, on the charge of having assaulted and robbed Lizzie Bradley in a camp on the Monongahela river. Miss Bradley is expected to survive her injuries, and her jewelry, valued at $500, has been recovered.

During the past week forest fires have been devastating Weymouth and the adjoining township in Atlantic county, N. J. On Thursday the fire threatened the village of Emelville with destruction, and gangs of men fought the flames the entire night. The deer district has been entirely burned over.

A great wind storm has destroyed much property in Southern Dakotah.——One person was killed and six wounded on the 22d by an explosion of gas at Atlanta.——A similar catastrophe occurred in Wheeling, W. Va., on the 23rd.——Four men were blown to atoms by the explosion of the boiler of a locomotive on the Lehigh Valley railroad, near White Haven, on the 25th.

A telegram from Lichfield, New York, speaks of "a reign of terror" among the farmers in Herkimer county. "Lately acids and alum have been placed in milk cans, causing the milk to sour before it reaches the factory. Vats and milk cans have been punched full of holes. The Cold Spring Cheese Factory and one at Day's Corners have been fired by incendiaries; a horse belonging to Lester Smith shot; a blooded calf owned by the latter gentleman willfully drowned in a cistern, and other like criminal acts committed." There is no clue to the scoundrels.

Cleveland, O., July 27.—The first electric railroad for public use in Americaa went into operation in this city yesterday in connection with the East Cleveland Street Railroad Company, which has just completed a mile road. The experiment was so successful that the company expect to change its entire system, comprising over twenty miles, to electric roads. The system used was a combination of the Brush and Knight and Bentley systems, and the current was carried on underground conductors laid in conduits like those of cable roads. The cars were started and stopped and reversed with the greatest ease. Any number of cars up to fifteen can be run at one time on a single circuit and from one machine, which is a result not obtained by any of the European systems now in operation.

Foreign.

The Chinese have agreed to pay twenty million francs to the French as indemnity.

Typhus fever has broken out in the Vosges, and the Siberian pest has appeared at Gatschina.

There has been a tremendous demonstration in England caused by the defeat of the Franchise Bill in the House of Lords. The popular tide has turned in favor of Gladstone.

The cholera is spreading slowly in France, but is not so virulent as when it first appeared in Toulon and Marseilles. Although the disease is abating the panic still prevails at the latter city. There were 36 deaths there on Sunday. A meat famine is threatened by the closing of the butcher's shops. At Arles the consternation is fearful.

The statistics of suicide in the Austrian Army are somewhat depressing reading. They show that of late years military suicide has been considerably on the increase, and as this phenomenon is by no means confined to Austria it seems to indicate an increasing aversion on the part of the modern European to military service. The total number of suicides committed from 1869—1878 is 2536 or an average of 253 per annum. In 1877 the average was 307; the year after, 314. The lowest number was 197 in the year 1873. Mutilation and attempts at suicides are generally found among the subordinates, but in 1878 there were 22 higher officers and 98 officers of a lower rank among them. As far as the motives can be ascertained, fear of punishment, monetary troubles, dissatisfaction with the soldier's mode of life, and mortified ambition are said to be the most common. Death was generally inflicted by revolver.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, July 28, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2 50@3; winter extras, $3@3.50; Pennsylvania family, $4.25@4.50; Western winter low grades, $4@4.50; do clears, $4.75@5 25; straights, $5.25@5.50; winter patent, $5 50@6.25; Minnesota clear, $3 75@4 50; do straight, $4.50@5.50; do patent, $5.50@6.25; Wisconsin clear, $3.50@4; do straight, $4.25@5, and do patent at $5.20@5 75. Rye Flour was scarce and firm, at $3.75@3.80 ℔ barrel for choice.

WHEAT.—Sales of 8000 bushels new No. 2 Delaware red in elevator at 96½c.; 600 bushels do do on dock at 94c; 5000 bushels No. 1 Pennsylvania red in elevator at 99c.; 1600 bushels do. afloat at 99., with No. 3 red quoted at 90c. in elevator; 1800 bushels No. 2 red at 94½c.; 2000 bushels fresh do do at 94¾c., with 94¼c. bid and 94½c. asked on call for July; 10,000 bushels August at 94½c., closing at 94¾c. bid and 95c asked.

CORN.—Sales of 1200 bushels rejected mixed track and in Twentieth street elevator at 66@61 c.; 1200 bushels No. 3 mixed track at 62c., with steamer quoted at 62½@63c., and sail mixed on local market at 63½c.

OATS.—Sales of 1 car rejected white at 38½; 1 car choice do do at 39½c.; 1 car No. 3 white short storage at 40c.; 3 cars do do regular and fresh at 40½@41c., and 7 cars No. 2 white at 41½@42c. The July option was fully 1c. higher, under a good demand, but later options were quiet and unchanged.

RYE was dull and nominal at 58c. for No. 2 Pennsylvania.

PROVISIONS.—We quote Mess Pork at $16.50@17; shoulders in salt, 6¾@7c.; do smoked, 7½@7¾c.; pickled shoulders, 8@8½c.; do smoked, 9@9½c.; breakfast bacon, 10½@10¾c. Loose Butchers' Lard, 7c.; prime steam do, $7.40@7.50; city refined do, 8½@8½c; Beef Hams, $31; Dried Beef, 20@21c.; Sweet pickled hams, 12½@13½c., as to average; smoked hams, 14½@15c., as to average. City family beef, $13@13.50. City Tallow, 6@6¼c.

POULTRY.—We quote live old hens at 13½@14½c.; mixed lots, 13@13½c.; roosters, 8@10c. and live spring chickens at 13@15c. Ducks, 11@13c.; Dressed Chickens—Extra at 18@19c.; do fowls, Pennsylvania, 16c.; do Western, 15c.; poor do, 12@14c., and spring chickens at 15@20c., as to size and quality.

EGGS.—Sales of Pennsylvania and near-by extras at 17c.; Western strict extras at 16½@17c.; and fair to good Southern and Western, 15@16c.

BUTTER.—We quote creamery extras at 20@21c.; do firsts, 18@19c.; imitation creamery, 16c.; Western dairy choice, 14@15c.; do firsts, 11@13c.; New York and Bradford county fresh tubs, 17@18c.; firsts, 14@16c.; packing grades, 8@9c.; grease, 4@5c.; creamery prints, fancy, 25c.; good to choice, 18@22c.; fair, 12@16c.; dairy prints, 12@22c., as to quality.

CHEESE.—Quotations: New York full cream choice new at 9½c.; do fair to good, 8½@9¼c.; Ohio flat choice, 7¾c.; selections, 8c.; do prime, 7@7¼c.; do fair to good, 5½@6¾c.; Pennsylvania part skims, fancy, 4@4½c.; do fair to prime, 2@3c.; do full skims, fresh arrivals, 1@2c., and old skims, ½@1c.

REFINED SUGARS were firmer and more active. Refiners' quotations for round lots were 7@7 1 16 c. as to brand for powdered; 6¾c. for granulated; 6½c. for crystal A, and 6¼c for confectioners' A.

PETROLEUM.—The market continued quiet and steady at 7¼c. for 70 Abel test in barrels and 9c. for 110 test in cases.

HAY AND STRAW.—We quote North Pennsylvania Hay choice at $20; do Western and New York State at $17@18, fair to good do., $14@16; Rye Straw was quiet at $17@18 for new.

SEEDS.—We quote Clover at 9@9½c. ℔ lb; Timothy at $1.50@1.60 ℔ bushel, and Flax was dull on a basis of $1 40 for new to arrive.

FEED.—Sales of 4 cars Western and Southeran Bran, to arrive next week, at $16@16 25, and 1 car Southern do, on spot, at $16 25.

Live Stock Prices.

The arrival of live stock at the various yards were beeves, 4,400; sheep, 12,000; hogs, 4,600.

BEEF CATTLE were in heavy supply and prices in consequence declined ¼c. on all grades, except extra. Quotations: Extra, 7@7¼c.; good, 6¼@6¾c.; medium, 5½@6c.; common, 3½@5c.; Texans, 4¼@5½c.

COUNTRY FAT COWS were lower at 3½@4½c.

MILCH COWS were demoralized at $25@60.

VEAL CALVES were weaker at 5@8c.

SHEEP AND LAMBS were in fair demand, and prices advanced a fraction except on the common grades. Extra, 5¼@5½c.; good, 4¼@5c.; medium, 3¼@4c.; common, 2@3c.; lambs, 3@7½c.

HOGS were in fair demand and firmer. We quote Western from 7½@8c.

CITY DRESSED BEEVES were fairly active and prices closed lower at 8@10½c., with sales of common cows as low as 5c.

DRESSED SHEEP were fairly active and closed at 8@10½c.

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